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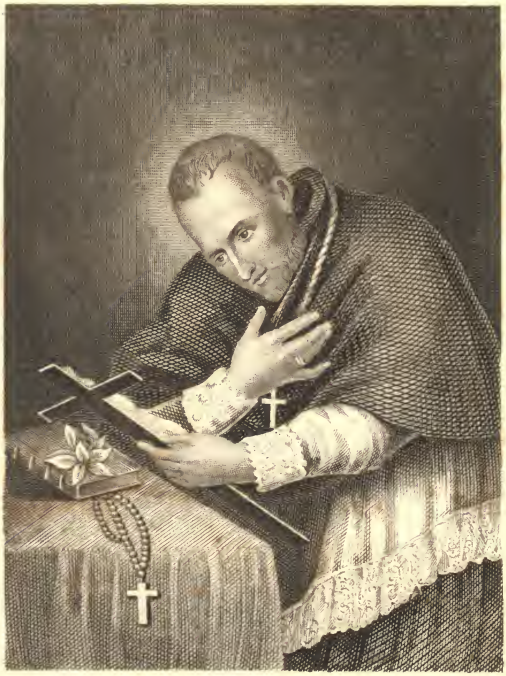

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THE

HISTORY OF HERESIES,

AND

THEIR REFUTATION;

OR,

THE TRIUMPH OF THE CHURCH.

TRANSLATED FROM THE ITALIAN OF

ST. ALPHONSUS M. LIGUORI,

BY THE REV. JOHN T. MULLOCK,
OF THE ORDER OF ST. FRANCIS.

IN TWO VOLS.—VOL. I.

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TRANSLATOR'S PREFACE.

The ardent wish manifested by the Faithful for an acquaintance with the valuable writings of St. Liguori, induced me to undertake the Translation of his History of Heresies, one of his greatest works. The Holy Author was induced to write this Work, to meet the numbers of infidel publications, with which Europe was deluged in the latter half of the last century. Men's minds were then totally unsettled; dazzled by the glare of a false philosophy, they turned away from the light of the Gospel. The heart of the Saint was filled with sorrow, and he laboured to avert the scourge he saw impending over the unfaithful people. He implored the Ministers of his Sovereign to put the laws in force, preventing the introduction of irreligious publications into the Kingdom of Naples; and he published this Work, among others, to prove, as he says, that the Holy Catholic Church is the only true one—the Mistress of Truth—the Church, founded by Jesus Christ himself, which would last to the end of time, notwithstanding the persecutions of the infidel, and the rebellion of her own heretical children. He dedicates the Book to the Marquis Tanucci, the Prime Minister of the Kingdom, whom he praises for his zeal for Religion, and his vigorous execution of the laws against the vendors of infidel publications. He brings down the History from the days of the Apostles to his own time, concluding with the Refutation of the Heresies of Father Berruyer. I have added a Supplementary Chapter, giving a succinct account of the Heretics and Fanatics of the last eighty years. It was, at first, my intention to make it more diffuse; but, then, I considered that it would be out of proportion with the remainder of the Work. This Book may be safely consulted, as a work of reference: the Author constantly quotes his authorities; and the Student of Ecclesiastical History can at once compare his statements with the sources from which he draws. In the latter portion of the Work, and especially in that portion of it, the most interesting to us, the History of the English Reformation, the Student may perceive some slight variations between the original text and my translation. I have collated the Work with the writings of modern Historians—the English portion, especially with Hume and Lingard—and wherever I have seen the statements of the Holy Author not borne out by the authority of our own Historians, I have considered it more prudent to state the facts, as they really took place; for our own writers must naturally be supposed to be better acquainted with our History, than the foreign authorities quoted by the Saint. The reader will also find the circumstances, and the names of the actors, when I considered it necessary, frequently given more in detail than in the original.

In the style, I have endeavoured, as closely as the genius of our language would allow, to keep to the original. St. Alphonsus never sought for ornament; a clear, lucid statement of facts is what he aimed at; there is nothing inflated in his writings; he wrote for the people, and that is the principal reason, I imagine, why not only his Devotional Works, but his Historical and Theological Writings, also, have been in such request: but, while he wrote for the people, we are not to imagine that he did not also please the learned. His mind was richly stored with various knowledge; he was one of the first Jurists of his day; his Theological science elicited the express approbation of the greatest Theologian of his age—Benedict XIV.; he was not only a perfect master of his own beautiful language, but profoundly read in both Greek and Latin literature also, and a long life constantly employed in studies, chiefly ecclesiastical, qualified him, above any man of his time, to become an Ecclesiastical Historian, which no one should attempt unless he be a general—I might almost say a universal, scholar: so much for the Historical portion of the Work.

In the Second Part, the Refutation of Heresies, the Holy Author comprises, in a small space, a vast amount of Theological information; in fact, there is no Heresy which cannot be refuted from it. Not alone are the usual Heresies, which we have daily to combat---such as those opposed to the Real Presence, the Authority of the Church, the doctrine of Justification, clearly and diffusely refuted, but those abstruse heretical opinions concerning Grace, Free Will, the Procession of the Holy Ghost, the Mystery of the Incarnation, and the two Natures of Christ, and soforth, are also clearly and copiously confuted; the intricacies of Pelagianism, Calvinism, and Jansenism, are unravelled, and the true Doctrine of the Church triumphantly vindicated. The reader will find, in general, the quotations from the Fathers in the original, but those unacquainted with Latin will easily learn their sentiments from the text. The Scripture quotations are from the Douay version.

Every Theologian will be aware of the difficulty of giving scholastic terms in an English dress. In the language of the Schools, the most abstract ideas, which would require a sentence to explain them in our tongue, are most appropriately expressed by a single word; all the Romance languages, daughters of the Latin, have very nearly the same facility, but our Northern tongue has not, I imagine, flexibility enough for the purpose. I have, however, endeavoured, as far as I could, to preserve the very terms of the original, knowing how easy it is to give a heterodox sense to a passage, by even the most trivial deviation from the very expression of the writer. The Theological Student will thus, I hope, find the Work a compact Manual of Polemic Theology; the Catholic who, while he firmly believes all that the Church teaches, wishes to be able to give an account of the Faith that is in him, will here find it explained and defended; while those not of the "fold," but for whom we ardently pray, that they may hear the voice of the "one Shepherd," may see, by its attentive perusal, that they inhabit a house "built upon the sand," and not the house "on the rock." They will behold the mighty tree of Faith sprung from the grain of mustard-seed planted by our Redeemer, always flourishing, always extending, neither uprooted by the storms of persecution, nor withered by the sun of worldly prosperity. Nay more, the very persecution the Church of God has suffered, and is daily enduring, only extends it more and more; the Faithful, persecuted in "one city," fly elsewhere, bearing with them the treasure of Faith, and communicating it to those among whom they settle, as the seeds of fertility are frequently borne on the wings of the tempest to the remote desert, which would otherwise be cursed with perpetual barrenness. The persecution of the Church in Ireland, for example, "has turned the desert into fruitfulness," in America, in Australia, in England itself, and the grey mouldering ruins of our fanes on the hill sides are compensated for by the Cathedral Churches across the ocean. The reader will see Heresy in every age, from the days of the Apostles themselves down to our own time, rising up, and vanishing after a while, but the Church of God is always the same, her Chief Pastors speaking with the same authority, and teaching the same doctrine to the trembling Neophites in the Catacombs, and to the Cæsars on the throne of the world. Empires are broken into fragments and perish---nations die away, and are only known to the historian---languages spoken by millions disappear---every thing that is man's work dies like man; heresies, like the rest, have their rise, their progress, their decay, but Faith alone is eternal and unchangeable, "yesterday, to-day, and the same for ever."

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attests in his sixth epistle to Photius, and his tenth epistle to the clergy of Constantinople (5).

5.—Such was Gregory, with whom Photius was leagued, and as this last was elected Bishop of Constantinople, not according to the Canons, but solely by the authority of Bardas, he was at first rejected by all the Bishops, and another was elected by common consent. They adhered to their resolutions for many days, but Bardas by degrees gained them over. Five still held out, but at length went with the stream, and joined the rest, but only on condition that Photius would swear to, and sign a paper, promising to renounce the schism of Gregory, and to receive Ignatius into his communion, honouring him as a father, and to do nothing contrary to his opinion. Photius promised every thing, and was accordingly consecrated, but by the very same Gregory, and took possession of the See (6).

4.—Six months had not yet passed over, since his consecration, and he had broken all his oaths and promises; he persecuted St. Ignatius, and all the Ecclesiastics who adhered to him; he even got some of them flogged, and by promises and threats, induced several to sign documents, intended for the ruin of his sainted predecessors. Not being able to accomplish his design, he laid a plot, with the assistance of Bardas, that the Emperor should send persons to take informations, to prove that St. Ignatius was privately conspiring against the state. Magistrates and soldiers were immediately sent to the island of Terebintum, where St. Ignatius dwelt, and endeavoured by every means, even resorting to torture, to prove the charge, but as nothing came out to inculpate him, they conveyed him to another island called Jerium, and put him in a place where goats were kept, and, in a little time after, brought him to Prometum, near Constantinople, where he underwent cruel sufferings, for they shut him up in a confined prison, and his feet were fastened to the stocks by two iron bars, and the captain of his guard struck him so brutally with his clenched fist, that he knocked two of his teeth out. He was treated in this brutal manner, to induce him to sign a renunciation of his See, to make it appear, that of his own free will he gave up the Patriarchate. When the Bishops of the province of Constantinople were informed of this barbarous proceeding, they held a meeting in the Church of Peace, in that city, declared Photius deposed, and anathematized him and all his adherents; but he, supported by Bardas, called together a Council in the Church of the Apostles, in which he deposed and anathematized St. Ignatius, and, as several Bishops complained loudly of this injustice, he deposed them likewise, and put them in prison along with Ignatius. Finally, in the month of August, of the year 859, St. Ignatius was banished to Mytilene, in the island of Lesbos, and all his adherents were banished from Constantinople, many of them severely beaten, and one, who complained against this act of injustice, had his tongue cut out (7).

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(5) Nat. Alex. *t.* 13, Dis. 4, *s.* 2.

(6) Nat. Alex. loc. cit. *s.* 2; Fleury, *t.* 7, *l.* 50, *n.* 3; Baron. An. 858, *n.* 25.

5.—Photius could not but see that he was very much censured for all this, so he sent some of his partisans to Rome, to Pope Nicholas, to request that he would send his Legates to the East, under the pretext of extinguishing the remains of the Iconoclastic heresy, but in reality, to sanction the expulsion of St. Ignatius by their presence, and the Emperor wrote to the Pope on the same subject, at the same time (8). When the Imperial Ambassador and the Legates of Photius arrived in Rome, the Pope deputed two Legates, Rodaldus, Bishop of Porto, and Zacchary, Bishop of Anagna, to arrange the affairs of the Iconoclasts, by holding a Council, and deciding any supplementary matters necessary to carry out the provisions of the Seventh Council, and regarding the affair of Photius himself, as he received neither a letter or messenger from St. Ignatius (for his enemies deprived him of all intercourse with the Holy See), he directed his Legates to take juridical informations on the spot, and forward them to him. On the arrival of the Legates in Constantinople (9), they were kept three months by the Emperor and Photius, and even not permitted to speak with any one, except those appointed to visit them, lest they might be informed of the true state of things regarding the deposition of St. Ignatius. They were made to understand that if they did not bend, in all things, to the Emperor's will (10), they would be banished to a place where nothing but a miserable death awaited them. At first they resisted, but finally, after spending there eight months, yielded, and soon after, Photius called together a Council in Constantinople, which was attended by them, and three hundred and eighteen Bishops, but, as Noel Alexander remarks (11), they were merely the nominal Legates of the Pope, for that meeting did not even preserve the forms of a General Council, for it was the Emperor himself who presided, and everything was done according as he wished, at the instigation of Photius.

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(7) Bar. An. 859, *n*. 54; Fleury, loc. cit. *n*. 3 & 4; Nat. Alex. loc. cit.

(8) Fleury, loc. cit. *n*. 4. cum Anas. in Nic. 4.

(9) Nat. Alex. *t*. 13; Diss. 4. *s*. 3, ex. Epis. 6; Nichol.

6.—When the Council was assembled, a message was sent to St. Ignatius, to appear, and defend his cause; he at once put on his Pontifical ornaments, and went on foot, accompanied by Bishops and Priests, and a great number of the Monks and the laity, but on his way he was met by the Patrician, John, who, on the part of the Emperor, prohibited him, under pain of death, from appearing in the Pontifical robes, but merely in the habit of a simple Monk. He obeyed, and presented himself in this garb in the Church of the Apostles; he was there separated from the friends who accompanied him, and brought alone into the Emperor's presence, who loaded him with abuse. Ignatius asked leave to speak, and then asked the Pope's Legates what brought them to Constantinople. They answered, that they came to try his case. The Saint asked them if they brought letters for him from the Pope, and was told they had not, as he was no longer considered as Patriarch, having been deposed by a Council of his province, and that therefore they were there to judge him. "Then banish the adulterer Photius, first of all," said St. Ignatius, "and if you cannot do that, you are no longer judges." The Emperor said they, wishes us to be judges; but the Saint peremptorily refused to recognise them as such, and appealed to the Pope, on the authority of the fourth Canon of the Council of Sardis, which decrees, that, "If a Bishop be deposed, and he declares that he has a defence to make, no one must be elected in his place till the Pontiff of the Roman Church decides his case."

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(10) Nichol. Ep. 9.

(11) Nat. Alex. loc. cit. s. 4.

7.—Notwithstanding this, seventy-two false and bribed witnesses were examined, and deposed that the Saint had been guilty of tyranny in the government of his Church, and that he was intruded into the See by the secular power, and that, therefore, he should, according to the Apostolical Canon, be deposed: "If any Bishop obtain his See by secular powers, let him be deposed." On this testimony, the Bishops of the Council, if it could be called such (with the exception of Theodulus of Ancira, who hated the injustice), and the Legates, deposed St. Ignatius, all crying out, *unworthy, unworthy* (12). He was then handed over to the executioners, to be tormented till he would sign his own deposition; they first nearly starved him for a fortnight, and afterwards hung him up by the feet over a deep pit, which was the tomb of Copronimus, and dashed him from side to side, till the marble lining of the tomb was stained with his blood. When he was thus reduced to the last extremity, and scarcely breathing, one Theodore, a bravo employed by Photius, took hold of his hand, and forcibly made him sign a cross on a sheet of paper, which he brought to Photius, who then wrote on it himself: "I, Ignatius, unworthy Bishop of Constantinople, confess that I have not been lawfully appointed, but have usurped the throne of the Church, which I have tyrannically governed." But even after this act of villany, Photius did not consider himself safe, so he laid a plot with Bardas, and sent soldiers to take St. Ignatius, who, after his liberation from prison, lived at home with his mother, but he escaped in the disguise of a poor man, carrying two baskets slung on a pole over his shoulder. Six light horsemen were sent after him, with directions to kill him wherever he was found, but God delivered him out of their hands. For forty days, Constantinople was shaken by earthquakes, and so Bardas and the Emperor gave him leave to retire to his monastery, and live in peace (13), though he was again banished.

8.—In the meantime the Legates returned to Rome loaded with presents by Photius, and merely told the Pope verbally that Ignatius was deposed by the Council, and Photius confirmed.

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(12) Baron. Ann. 861, *n.* 1; Nat. Alex. cit. *s.* 4, and Bernin. *s.* 9, *c.* 9. ex. Niceta in Vit. St. Ig. Nat.

(13) Nat. Alex. loc. cit. *s.* 4; Fleury, *t.* 7, *c.* 53, *n.* 12, 13, 14, 18, 19, & Nat. Alex, *t.* 14; Diss. 14, *s.* 6.

Two days after, Leo, secretary to the Emperor, arrived in Rome, and presented a letter to the Pope from the Emperor, containing a long defence of the acts of the Council, and of Photius. Nicholas began then to suspect that his Legates had betrayed him, and so he immediately summoned together all the Bishops then present in Rome, and publicly declared in presence of the secretary Leo himself, that he never had sent his Legates either to depose Ignatius or confirm Photius, and that he never had, nor ever would consent to either one or the other (14). He wrote both to the Emperor and to Photius to the same effect (Epis. 9), and wrote likewise another letter to all the faithful of the East (Epis. 4), in which, by his Apostolic authority, he particularly commands the other Patriarchs of the East to hold the like sentiments regarding Ignatius and Photius, and to give all possible publicity to this letter of his. Photius, in the meantime, without taking any notice of this letter of his Holiness, planned that a certain Monk of the name of Eustrates should present himself in Constantinople, pretending that he had been sent to the Pope by Ignatius as the bearer of a letter, complaining of all he had suffered; but he said the Pope did not even deign to receive him, but on the contrary, sent a letter by him to Photius, assuring him of his friendship. Photius immediately brought these two letters to the Emperor and to Bardas; but when the whole matter was sifted, it was discovered that it was all a scheme got up by Photius, and Bardas felt so indignant at the imposition, that he commanded that the Monk Eustrates should receive a severe flogging (15).

9.—The Pope convoked a Council of several provinces, which was held in the beginning of the year 863, first in St. Peter's, and then in the Lateran Church, to try the Legates for betraying the Roman Church. One alone of them, the Bishop Zacchary, made his appearance (Rodoaldus being in France), and he being convicted, on his own confession, of having signed the deposition of Ignatius, contrary to the orders of the Pope, was excommunicated and deposed by the Council, and the following year the same was decreed in regard to Rodoaldus, in another Council held in the Lateran, and he was threatened with anathema, if he ever communicated with Photius, or opposed St. Ignatius. Besides, in this first Lateran Council, Photius was deprived of all sacerdotal offices and honours, on account of his many crimes, and especially for having got himself ordained, he being a layman, by Gregory, the schismatical Bishop of Syracuse, and for having usurped the See of Ignatius, and daring to depose and anathematize him in a Council; besides, for having bribed the Legates of the Holy See to contravene the orders of the Pope, for having banished the Bishops who refused to communicate with him, and, finally, for having persecuted, and continuing to persecute, the Church. It was then decreed that if Photius should continue to hold possession of the See of Constantinople, or prevent Ignatius from governing it, or should exercise any sacerdotal function, that he should be anathematized, and deprived of all hope of communion, unless at the hour of death alone. Gregory, Bishop of Syracuse, was condemned in the same manner, for having dared to exercise Ecclesiastical functions after his deposition, and for consecrating Photius Bishop. It was finally decreed that Ignatius never was deposed from his See, and that for the future every cleric should be deposed, and every layman anathematized, who would show him any opposition (16).

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(14) Nichol. Epis. 13.

(15) Fleury, loc. cit. *n.* 15, 18, 19, & Nat. Alex. *t.* 13, *diss.* 14, *s.* 6.

10.—When the Emperor Michael heard of the decrees of the Roman Council, he wrote a most abusive letter to Pope Nicholas, threatening him with his displeasure if he did not revoke his judgment (17). The Pope answered him (Epis. 70), that the Pagan Emperors were Princes and Pontiffs, but that after the coming of Jesus Christ the two powers were divided, as temporal things were different from spiritual things, and Noel Alexander particularly calls attention to these expressions in the Pope's letter: "It is plain that as there is no higher authority than the Apostolic See, that no one can revoke its judgment; nor is it lawful for any one to pass judgment on its judgments, since, according to the canons, appeals come to it from all parts of the world; but from it no one is permitted to appeal." He then says that the case of Ignatius and Photius can only be decided by appearing in person, or by deputy, in Rome, when both can state their causes of complaint, and defend themselves (18). Some time after the Emperor took the field to conquer Crete, and was accompanied by his uncle, Bardas, who was so strongly suspected of being a traitor, that he resolved to put him to death. He was in the Emperor's tent when he saw the soldiers come to take him, and he threw himself at his nephew's feet, imploring mercy, but his prayer was in vain; he was dragged out, and cut in pieces, and a piece of his flesh was carried round the camp in mockery, fixed on a spear, and thus, in the year 886, the unfortunate Bardas closed his mortal career. The Emperor immediately returned to Constantinople, and appointed Basil the Macedonian, who was one of the chief instigators of the death of Bardas, Prime Minister, and as he was aware of his incapacity in governing by himself, he soon after associated him in the empire, and had him solemnly crowned (19).

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(16) Baron. Ann. 663, *n.* 3; Fleury, *t.* 7, *l.* 50, *n.* 19, 26.

(17) Nichol. Epis. 8.

11.—Although Photius lost his protector, he did not lose heart; he continued to retain the Emperor's friendship, and ingratiated himself with Basil. He was abandoned by many of his adherents after he incurred the censures of the Pope, and he then bitterly persecuted them whenever he could;—some he deprived of their dignities; some he imprisoned, and he banished the hermits from Mount Olympus, and burned their cells (20). On the 13th of November, 866, the Pope sent three Legates to Constantinople, to appease the Emperor, and put an end to the discord caused by Photius; but they were arrested in Bulgaria by an Imperial officer, who treated them very disrespectfully, and told them that the Emperor would have nothing to say to them; so when they perceived the treatment they were likely to receive if they proceeded to Constantinople, they returned to Rome (21). It came to the knowledge of Photius at the same time that the Pope had sent other Legates to the Bulgarians, to protest against the new mode of Unction introduced by him (Photius) among them, in the administration of the sacrament of Confirmation, and he felt so indignant at this interference, that he summoned a Council, which he called an Ecumenical one, in which he got the two Emperors, Basil and Michael, to preside, and had it attended by the Legates of the other Patriarchal Sees, and by many Bishops of the Patriarchate of Constantinople, to revenge himself on the Pope. Persons came forward there, and made several charges against Pope Nicholas. Photius received the accusations, and tried the cause, and finally condemned the Pope for many supposed crimes, and deposed and excommunicated him and all who would hold communion with him. Twenty-one Bishops were mad enough to approve of and subscribe this sacrilegious sentence, and Photius afterwards forged nearly a thousand other signatures to the same document (22). He had now lost all respect for the Pope, and his insolence arrived at such a pitch, that he sent a circular letter of his composition to the Patriarch of Alexandria, condemnatory of several practices and doctrines of the Roman Church, as the fast on Saturdays, the celibacy of the Clergy, but, above all, the doctrine of the Procession of the Holy Ghost, not from the Father alone, but from the Father and Son (23). Baronius (24) even says, that he taught that every man had two souls. He obtained the Emperor's permission to summon a second Council in Constantinople, and having done so, he again excommunicated and deposed the Pope (25).

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(18) Fleury, loc. cit. *n.* 41; Nat. Alex. cit. *s.* 6.

(19) Fleury, *n.* 42.

(20) Fleury, loc. cit. *n.* 41.

(21) Nat. Alex. *t.* 13, *diss.* 4, *s.* 7; Fleury, *n.* 52, 53.

12.—In the year 867, the Emperor Michael was killed, while drunk, by his own guards, at the instigation of Basil, whose life he sought, on account of some disagreements they had. When Basil thus obtained the undivided sovereignty of the Empire, he banished Photius from the See of Constantinople, and exiled him to a distant Monastery (26), and the next day he sent the Imperial galley to the island where the Patriarch St. Ignatius was confined, to convey him back to Constantinople, and received him with the highest honours on his arrival, and solemnly put him in possession of his See once more (27). He sent orders then to Photius to restore all the documents with the Emperor's signature he had in his possession; but he sent back word, that as he left the palace, by the Emperor's command, in a hurry, that he left all his papers behind him; but while he was making this excuse to the Prefect sent to him by Basil, his officers perceived the servants of Photius busy in hiding several bags filled with documents, with leaden seals appended to them; these were immediately seized on, and brought to the Emperor, and among other papers, two books, beautifully written, were found, one containing the acts of the imaginary Council condemning Ignatius, and the other the Synodical Letter against Pope Nicholas, filled with calumnies and abuse (28). Basil then wrote to Pope Nicholas, giving him an account of the expulsion of Photius and the re-establishment of Ignatius; but this letter was delivered into the hands of Adrian II., in 868, the successor of Nicholas, who died in 867. Adrian answered the Emperor, and said that he would put into execution, in regard to Photius and Ignatius, whatever was decided by his predecessor (29), and the same year he condemned the Council of Photius in a Council held at Rome, and the book we mentioned was burned there, being first thrown on the ground, with this anathema: "Cursed at Constantinople; be again cursed at Rome" (30).

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(22) Baron. Ann. 663, *n.* 13; Nat. Alex. cit. *s.* 7.

(23) Fleury, *t.* 7, *l.* 52, *n.* 55, 56.

(24) Baron. Ann. 869, *n.* 49.

(25) Nat. Alex. loc. cit. & Grav. *t.* 3, *s.* 9, *coll.* 4.

(26) Baron. Ann. 367, *n.* 92; Nicetas in Vita, St. Ignatii, *p.* 1226.

(27) Fleury, *t.* 7, *l.* 51, *n*, 1, 2.

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(28) Nat. Alex. loc. cit. *s.* 9, & Fleury, loc. cit.

(29) Fleury, loc. cit. *n.* 18.

(30) Baron. Ann. 868, *n.* 38; Nat. Alex. loc. cit. *s.* 9, & Fleury, cit. *n.* 19.

ARTICLE II.

THE ERRORS OF THE GREEKS CONDEMNED IN THREE GENERAL COUNCILS.

13, 14, 15.–The Eighth General Council against Photius, under Pope Adrian, and the Emperor Basil. 16.–Photius gains over Basil, and in the mean time St. Ignatius dies. 17.–Photius again gets possession of the See. 18.–The Council held by Photius, rejected by the Pope; unhappy death of Photius. 19.–The Patriarch, Cerularius, revives and adds to the errors of Photius. 20.–Unhappy death of Cerularius. 21, 22.–Gregory X. convokes the Council of Lyons, at the instance of the Emperor Michael; it is assembled. 23.–Profession of Faith written by Michael, and approved of by the Council. 24.–The Greeks confess and swear to the Decisions of the Council. 25.–They separate again. 26.–Council of Florence, under Eugenius IV.; the errors are again discussed and rejected; definition of the Procession of the Holy Ghost. 27–.Of the consecration in leavened bread. 28.–Of the Pains of Purgatory. 29.–Of the Glory of the Blessed. 30.–Of the Primacy of the Pope. 31.–Instructions given to the Armenians, Jacobites, and Ethiopians; the Greeks relapse into schism.

13.—Pope Adrian (1) made arrangements to celebrate a General Council in Constantinople, which was accomplished in the year 869, in the reign of the Emperor Basil; he sent three Legates to preside in his name: Donatus, Bishop of Ostia, Stephen of Nepi, and Marinus, one of the seven deacons of the Roman Church, who was afterwards Pope. The Legates proceeded to Constantinople, and were most honourably received by the Emperor; he sent all the officers of the palace to meet them at the gate of the city, and they were received there by the clergy in their robes, likewise. They were then presented to the Emperor in his palace, and he received them with all honour and reverence, kissed the Pope's letters when presented to him, and told them that he, as well as all the Bishops of the East, were for two years waiting for the decision of the Roman Church, their mother, and he, therefore, most earnestly besought them to make every endeavour to re-establish union and peace. The day for the opening of the Council was then appointed.

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(1) Nat. Alex. *s.* 11, & Graveson, *t.* 3, *coll.* 3, *p.* 153.

14.—The Legates presided in this Council in the name of the Pope; although in the eighth and tenth act, Basil and his two sons, Constantine and Leo, are called Presidents, still, as Noel Alexander (2) remarks, the Emperor is called the President, not because of any authority he held in the Synod, but because he was honoured as the protector of the Church, but not as the judge of Ecclesiastical affairs. The first Session was held on the 5th of October, in the year 869, and eight others were held, the last in the February of 870. The Bishops and priests who had joined the schism, presented themselves in the fifth Session, and were mercifully received again. Photius also came forward, but when he was asked by the Legates whether he received the exposition of Pope Nicholas, and of his successor Pope Adrian, he refused to answer (3). He was pressed for a reply, but he only said: "God understands what I mean, though I do not speak." "But," said the Legates, "your silence will not preserve you from condemnation; Jesus Christ said he was silent, likewise, and was condemned." They told him that if he wished to be reconciled to the Church, he should confess his crimes, and all the wrongs he had inflicted on Ignatius, and promise to recognise him as his pastor for the future, still he continued silent; then the Patrician Baanes, addressed him, and said: "My Lord Photius, your mind is now confused, so the Council gives you time to think on your salvation; go, you shall be again recalled." He made his appearance again in the seventh Session, with the crozier in his hand, but it was taken from him, for the Council said he was a wolf, and not a shepherd; he was again asked if he was willing to retract his errors, but he answered, that he did not recognize the Legates as his judges. Several other questions were put to him, but he answered them in a haughty manner, so he was anathematized in these words: "Anathema to Photius the invader, the schismatical tyrant, the new Judas, the inventor of perverse dogmas." In these and such like terms was he condemned, and, together with him, Gregory of Syracuse, and all their followers, who persevered in their obstinacy (4).

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(2)) Nat. Alex. *t.* 13; Diss. 4, *s.* 12.

(3) Baron. Ann. 869, *n.* 28.

(4) Baron. Ann. 869, *n.* 37, & Fleury, *t.* 7, *l.* 51, *n.* 29, & seq.

15.—Twenty-seven Canons were promulgated in this the Eighth General Council. Among the rest it was decreed, that all the orders conferred by Photius were invalid, and that the churches and altars he consecrated should be consecrate dagain. All Bishops and Clerks who continued to hold by his party were deposed, and all who held with him that man had two souls were anathematized. It was prohibited, under pain of deposition, to consecrate Bishops, at the command of the Sovereign (5). All the works of Photius were burned in the midst of the Assembly; the definitions of the other seven General Councils were received, and the Council was closed. It was afterwards confirmed by Pope Adrian, at the request of the Fathers (6), who besought him to confirm the Decrees of this General Synod as his own, that the words of truth and the decrees of justice should be received through the whole world confirmed by his authority. It is worthy of remembrance what Nicetas tells us of this Council (7), that the Fathers signed the Decree with a pen dipped in the Sacred Blood of Jesus Christ. The Emperor Basil did not look sufficiently to the safety of the Legates on their return to Rome; and the consequence was, that they were seized by the Sclavonians, and robbed of all they had, the Original Acts of the Council among the rest, with the autograph signatures of the Fathers. They were freed from captivity by the joint exertions of the Pope and the Emperor, and, on the 22nd of December, 870, arrived in Rome. The Pope received through another channel the authentic copy of the Synodical Acts, and confirmed the Council (8). The cause of the Emperor's displeasure with the Legates was, because they refused to accede to the wishes of the Ambassadors of the King of Bulgaria, in Constantinople, who wished to be subjected, not to the Roman Church, but to the See of Constantinople, and the Legates of the other Oriental Patriarchates seconded this request (9).

16.—Photius, in the meantime, never ceased to asperse the Council. He wrote several letters to that effect to his friends, and one, especially, to a Monk of the name of Theodosius (10), in which he says: "Why do you wonder that those who have been themselves condemned presume to judge the innocent? Have you not examples? Caiphas and Pilate were judges; my God Jesus was the accused." He then alludes to the examples of St. Stephen, St. James, St. Paul, and so many Martyrs, who had to appear before judges worthy of being put to death a thousand times. "God," said the impious Photius, "disposes of every thing for our advantage." Noel Alexander and Fleury tell us, that, during the whole ten years of his exile, he never ceased plotting and scheming to injure the holy Patriarch, St. Ignatius, and to get back to the See himself, and he left no means untried to accomplish his purpose. He laid one plan, in particular, to ingratiate himself into the Emperor's favour: He wrote a genealogy and prophecy on a piece of old parchment, and in the antique Alexandrian character. This was called "Beclas," the name of Basil's father. In this he pretended that Basil, though his father was but a man of low birth, was descended from Tiridates, King of Armenia, and that his reign would be longer and happier than that of any of his predecessors. He got this bound up in an old cover, and privately conveyed into the Imperial library. He then got one of his friends, as great a schemer as himself, to suggest to the Emperor, that there was not a man in the Empire who could interpret that but Photius. The Emperor took the bait, and recalled him, and he soon ingratiated himself into his good graces, and endeavoured to obtain permission from St. Ignatius, through the Sovereign's influence, to exercise Episcopal functions; but the Saint never would permit him, for, as he was excommunicated by a Council, he said he could not be re-habilited, unless by another Council; but, notwithstanding, he administered Orders, and exercised other Episcopal duties (12). The Holy Patriarch, Ignatius, died in the year 878, the eightieth year of his age, and there are strong suspicions, according to Noel Alexander, and Van Ranst, that Photius was the author of his death. Fleury says (13), that Stilianus, the Metropolitan of Neocesarea, wrote to Pope Stephen,

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(5) N. Alex. *sec.* 22, & Fleury, *l.* 51, *n.* 55.
(6) N. Alex. loc. cit.
(7) Nicep. ap. Fleury, loc. cit. 46.
(8) Hermant, *t.* 1, *c.* 374.
(9) Fleury, *t.* 7, *l.* 31, *n.* 44, 49.
(10) Fleury, loc. cit. *n.* 41.

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(11) Nat. Alex. *t.* 7, *diss.* 4, *sec.* 25; Fleury, *t.* 8, *l.* 53, *n.* 1, ex Nicet.

(12) Nat. Alex. *sec.* 25; Baron. Ann. 878, *n.* 53; Fleury, *t.* 8, *l.* 53, *n.* 1, & seq.; Van Ranst, *p.* 154.

(13) Fleury, cit. *l.* 53, *n.* 52.

and openly charged Photius with employing some wretches to take away the Holy Patriarch's life. Both the Greek and Latin Churches honour the memory of St. Ignatius, on the 23rd of October.

17.—Three days had not elapsed since the death of St. Ignatius, and Photius managed to mount the Patriarchal throne once more, and at once began to banish, flog, and incarcerate the servants of his holy predecessor. He restored some of the deposed Bishops; and those who rejected his communion, and adhered to the Council, he delivered into the hands of his relative, Leo Catacalus, who gained over many of the weak by torments, and punished the constancy of many more with death (14). He was most desirous of having the sanction of Pontifical authority for his re-establishment, and tried numberless schemes to accomplish it. Among the rest he sent a letter to the Pope then reigning, John VIII., telling him that he was forced to resume the See, and he surreptitiously obtained the signatures of the other Oriental Patriarchs to this, by pretending that it was a contract for a purchase to be secretly made. He sent another letter, forged in the name of St. Ignatius (then dead), and several other Bishops, begging of the Pope to receive Photius, and he sent along with those, letters from the Emperor, which he obtained in his favour (15). When the Pope received those letters, in Rome, in the year 879—desirous of not displeasing the Emperor, especially—he answered, that, for the good of the Church, and for peace sake, he was willing to dispense with the Decrees of the Eighth Council, and of his predecessors, and receive Photius into his communion, but only on condition of giving public proofs of penance, in a Council, to be held in presence of his Legates, then in Constantinople, and he, accordingly, sent Peter, a Cardinal, as his Legate, to preside at a Council in his name. Cardinal Baronius, Noel Alexander, Fleury (16), and several others, severely censure this condescension of the Pope; but Peter de la Marca excuses him (17), for, solicited as he was by the Emperor, and having the authority of his predecessors, Leo, Gelasius, and Felix, and of the Council of Africa, all which teach that the rigour of the law must be dispensed with in time of necessity, he naturally considered that the good of the Church required he should yield the point, and thus, with the consent of the other Patriarchs, he consented that Photius should retain possession of the See.

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(14) Nat. Alex. loc. cit. *sec.* 25.

(15) Fleury, loc. cit. *n.* 3, 4; N. Alex. eod. *sec.* 25.

(16) Baron. Ann. 879, *t.* 10; N. Alex. *t.* 13, *diss.* 4, *sec.* 26; Fleury, *t.* 8, *l.* 53, *n.* 7.

(17) De Marc. de Concordia, Sac. & Imp. *l.* 3, *c.* 14.

18.—Photius put the finishing stroke to his plans on the arrival of the Legate in Constantinople; he deceived him, by asking for the Pope's letter that he might translate it into Greek, and when he got it into his hands, he curtailed it, and interpolated it to suit his own pupose, as Cardinal Baronius shows, and on the strength of this deception, a Council was held, called the Eighth General Council, by the schismatic Greeks, though it was nothing more than a Cabal, for though it was attended by four hundred and eighty Bishops, they were all adherents of Photius, and he presided himself and carried everything just as he liked, in opposition to the sentiments of the Legate and the Pope. This Council was closed after five Acts, and the impious Photius was re-established in the Pope's name, in the See of Constantinople. When Pope John learned what passed in Constantinople, as Noel Alexander (18) relates, he had sent anew his Legate, Maximus, to Constantinople to annul by Apostolical authority all that had been done in that wicked Council; and the Legate proceeded with courage, and confirmed, in the Pope's name, the condemnation of Photius, decided by the General Council; this so displeased the Emperor, that he cast the Legate into prison, and kept him there for thirty days, but, withal, the Pope confirmed the decrees passed against Photius by his predecessors, Nicholas I. and Adrian II., and again solemnly excommunicated him. Cardinal Gotti (19) adds, that this sentence of John VIII. was, after the death of Basil, which took place in 886, put into execution by his son and successor, Leo VI., the philosopher. Fleury tell us (20) that the Emperor sent two of his principal officers to the church of Sancta Sophia, and they went into the gallery, and publicly read all the crimes of Photius, and then banished him from the Metropolitan See, and sent him to an Armenian Monastery, where he died, but we do not know how or when. Cedrenus (21), in his annals, however, says that the Emperor ordered his eyes to be put out, as suspected of rebellion; and Noel Alexander says he died obstinately in his schism, and separated from the communion of the Church.

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(18) Nat. Alex., loc. cit. *sec.* 28.

(19) Gotti, Ver. Relig. *t.* 2, *c.* 85, *sec.* 1.

(20) Fleury, *t.* 53, *n.* 51.

19.—Noel Alexander (22) says that the schism was extinguished on the death of Photius, but that it broke out again; but Danæus (23) says, that, on the contrary, his death left it as it was, and that it broke out with more violence in the time of Nicholas Chrisobergus, Patriarch, in 981, of Sisinnius, his successor, in 995, and, more than all, in the reign of Sergius, also Patriarch, who sent, in his own name, to the Bishop of the East, the Encyclical letter written by Photius against the Pope. It gained new strength in the eleventh century, under the Patriarch Michael Cerularius. This Prelate was of noble birth, but proud and intriguing; and he was imprisoned in a monastery, by the Emperor Michael Pophlaganius, and was not released till the reign of the Emperor Constantine Monomachus, in the year 1043; he uncanonically seized on the See of Constantinople, but naturally fearing the censures of the Pope for this act of violence, he laboured to bring to maturity the seeds of division, previously sown between the two Churches. He commenced the attack, by writing a letter to John, Bishop of Trani, in Apulia, charging the Roman See with holding erroneous doctrines regarding the procession of the Holy Ghost from the Father and the Son; that the soul after leaving Purgatory, went directly to enjoy beatitude before the General Resurrection; that the Pope usurped the authority of Universal Pastor, without having any authority to do so, and more, that the Latins, by consecrating the Eucharist in unleavened bread, followed the Jewish practice of celebrating the Pasch in unleavened bread. In making a charge of this sort against the Roman Church, he was most surely astray, for our Lord celebrated the Pasch on the first day of the feast of the unleavened bread; and then, according to the precept of God himself, in Exodus, it was unlawful to have even in the house, leavened bread: "Seven days there shall not be found any leaven in your houses" (Exod. xii.); and, besides, there was a most ancient tradition handed down direct from St. Peter himself, as Christian Lupus (24) says, that Christ offered up the Sacrifice in unleavened bread, and such was indubitably the universal practice, during the first centuries in the West, unless, for a short time, when the discipline was changed, lest the Christians should be scandalized, as if they were Judaizing. It is true, the Greeks have always made use of leavened bread; and by doing so, never offended against Faith, for one Church has never reprobated the custom of another; but Cerularius was altogether astray in accusing the Latin Church of heresy, for using unleavened bread.

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(21) Apud. Gotti, loc. cit.

(22) Nat. Alex. *s*. 29.

(23) Danæus tem. net. *p*. 271

20.—Pope Leo, to extinguish the fire of schism which was every day spreading more widely, sent as his Legates to the East, Umbert, Bishop of Silva Candida, the Cardinal Archdeacon of Rome, and Peter, Archbishop of Amalphi; they brought letters from the Pope to the Emperor Constantine, threatening to excommunicate Cerularius, unless he desisted from censuring the Roman Church, on account of the custom of celebrating with unleavened bread. The question then was discussed in Constantinople itself, and the Latin practice was justified; but Cerularius refused all along to meet the Legates, and continued to give them every opposition in his power. The Legates, despairing of any change in him, after celebrating Mass one day in St. Sophia, publicly laid the letter of excommunication on the altar. This only exasperated him more, and he removed the Pope's name from the Diptychs, and following the Legates' example, he excommunicated them, and sent letters through all Asia and Italy, filled with calumnies and abuse of the Roman Church. He lived and died obstinately in schism: he was banished to Proconesus by the Emperor, Isaac Comnemus, who deposed him from the Patriarchate, and he there ended his days (25).

21.—The schism was not extinguished at his death, but spread more widely; and though several Greek Churches in the eleventh and following centuries continued in communion with the Roman

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(24) Chris. Lupus. *p.* 3, Conc. Diss. de Act. St. Leo VII.

(25) Bernin. *t.* 3, *sec.* xi, *c.* 6; Van Ranst, *sec.* 10, *p.* 171; Bask. *t.* 2, *sec.* 11, *c.* 3.

Church, still the breach was every day becoming wider, till Constantinople was conquered by the Latins. Union was again restored under the Frankish Monarchy, from the reign of Baldwin, the first Latin Emperor of Constantinople, in 1204, till 1261; but when Constantinople was re-taken by Michael Paleologus, the Greeks renewed the schism, which to all appearance they had eternally forsaken, and for the four subsequent centuries the Churches were disunited, till the chastisement of God bore heavily on the sinful Empire. Michael Paleologus (26) sent a Franciscan Doctor to Gregory X., the bearer of letters requesting an union between the Greek and Roman Churches once more, and he wrote to St. Louis, King of France, also, to induce him to co-operate to the same end. The Pope was most desirous to accede to his wishes, and he sent four Friars of the Order of St. Francis (or according to others, two of the Franciscan and two of the Dominican Order,) as his Legates, to conclude a peace. This happened in 1272, and he convoked a General Council at the same time to meet in two years after in Lyons, to concert with the Christian Sovereigns for the conquest of the Holy Land; to reform some matters of discipline; but principally to re-unite the Greek and Latin Churches; and to facilitate this object, so dear to his heart, he sent a formula of Faith to the Emperor by the four religious delegates, which the Greek Bishops were called on to sanction. He prayed the Emperor to come to the Council himself, or, at all events, to send his Legates, and he also invited the Patriarch of Constantinople and the other Greek Bishops to the Council.

22.—At the appointed time the Council assembled in Lyons, and besides the Latin Prelates, two of the Greek Patriarchs, Pantaleon, of Constantinople, and Opizio, of Antioch, and several other Greek Bishops, attended. Five hundred Bishops altogether, seventy Abbots, and about one thousand inferior Prelates, were assembled. St. Bonaventure was also present, and took the first place after the Pope, and to him was committed, by his Holiness, the whole arrangement of the Council. The Pope had summoned St. Thomas of Aquin, likewise, but he died on his way thither, in the Convent of Fossa Nova. The Ambassadors of the Kings of France, England, and Sicily, were also in attendance. Several authors, among others Trithemius and Platina, assert, that the Emperor Michael was present; but Noel Alexander proves (27) indubitably, that he was not, but only his Ambassadors, and, it is on that account, that his letter was read in the Council, and approved of, because the Ambassadors, in his name, took an oath assenting to the union, and, besides, Pope Gregory, immediately on the conclusion of the Council, wrote to him an account of all that had taken place there, which he assuredly would not have done, had he been present in person.

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(26) Nat. Alex. *t.* 17, *diss.* 7, de Con. Lug. 11, *a.* 1.; Graveson, *t.* 4, *coll.* 4, *p.* 116.

25.—In the fourth Session, the letter of the Emperor Michael Paleologus, was read, professing the Faith taught by the Roman Church, as laid down in the formula, sent to him by the Pope. In this, he professes that the Holy Ghost proceeds from the Father and the Son, the existence of Purgatory, the validity of Consecration with unleavened bread, and finally, the primacy of the Pope. Noel Alexander (28), and Raynaldus (29), quote his words: "That the Holy Roman Church has full and plenary primacy, and principality over the whole Catholic Church, and that it received the plentitude of power in the Apostle St. Peter, whose successor, the Roman Pontiff is, through Christ himself; and, as it is bound, above all others, to defend the truth of the Faith, so its judgment should be definitive, in all controversies regarding Faith. That all persons having any Ecclesiastical business, can appeal to it, and that it can examine and judge all Ecclesiastical cases, and all other Churches owe it reverential obedience." The plentitude of power consist in this, that it admits the other Church to a part of its solicitudes, and it honours others, but above all the Patriarchal Churches, with divers privileges, never, however, giving up its prerogatives, both in General Councils and elsewhere, but always keeping the purity of the Faith, as faithfully explained;" and then he adds: "We, of our own free will, confess and receive the Primacy of the Holy Roman Church." He then begs of the Pope, to allow the Symbol or Creed to be sung in the Greek Church, as it was before the schism, and to permit the Greeks to observe the same rites as before, when not opposed to Faith, to the Divine Commandments, to the Old or New Testament, to the Doctrines laid down by General Councils or Holy Fathers, and received by the Councils, celebrated under the spiritual power of the Roman Church. The letters of the several Greek Bishops were then read, submitting themselves to the power of the Roman Church, and professing in all things the same Episcopal obedience, to the Apostolic See as their fathers did before the schism.

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(27) Nat. Alex. cit. *a.* 2, *n.* 1.

28) Nat. Alex. cit. *n.* 2.

(29) Raynal. Ann. 1274, *n.* 14.

24.—When these letters were read, George Acropolita, the *great Logothete,* or High Chancellor, the Emperor's Ambassador, renounced the schism in his name, professed the Faith of the Roman Church, and recognized the Primacy of the Roman Pontiff; he also took an oath, promising that the Emperor never would depart from his Faith and obedience. The Legates of the Greek Bishops did the same, and now the Council having approved and accepted the profession of Faith, the Synodical Constitution was promulgated: "We confess, said the Fathers, with a faithful and devout profession, that the Holy Ghost proceeds eternally from the Father and the Son, not as from two principles, but, as from one principle, not from two spirations, but one spiration. The Holy Roman Church, the Father and Mistress of all Churches, has always professed, and firmly holds and teaches this Doctrine, and, this is also the true and unchangeable opinion of the orthodox Fathers and Doctors, both of the Latin and Greek Churches. But as some, on account of not knowing this undoubted truth, have fallen into various errors, we, wishing to prevent any from going the same false way in future, with the approbation of the Sacred Council, condemn and hand over to reprobation, all who presume to deny, that the Holy Ghost eternally proceeds from the Father and the Son, or who dare to assert that the Holy Ghost proceeds from the Father and the Son as from two principles, and not from one." The Council closed at last, and Gregory sent back the Greeks to their own country, loaded with presents, and wrote to the Emperor Michael, and to his son, Andronicus, congratulating them on the completion of the Synod. The Emperor was so highly pleased that all was so happily concluded, and, as Joseph, the Patriarch of Constantinople, who was always opposed to the union, would not now give his consent to it, he obliged him to renounce his dignity, and retire to a Monastery, and had John Veccus elected in his place, and he imprisoned, banished, and even put to death, some Ecclesiastics and Nobles, who refused to receive the decrees of the Council (30).

25.—Two Synods were held in Constantinople in the year 1276, under Pope John XXI., in which the Patriarch Veccus, and the other Greek Bishops, professed the Faith, according to the rule laid down by the Roman Church; and the Emperor Michael and his son Andronicus wrote to the Pope, that all that the Roman Church believes and teaches was confirmed by these Synods. The Emperor wrote another letter, in 1278, to Nicholas III., the successor of John, informing him that he used every means in his power to consolidate the union, but that so many outbreaks occurred, and so many plots were laid against him, that he feared he would be deposed if he tried any further, and he begged of his Holiness not to be angry if he appeared to yield a little in so delicate an affair. The end of the matter was, that the Greeks, with few exceptions, every day more and more separated themselves from the union they had sworn to, and at last Martin IV., the successor of Nicholas III., excommunicated the Emperor, Michael Paleologus, in 1281, as a supporter of the Greek schism and heresy, and forbade all Princes, Lords, and Universities, and the authorities of all cities and towns, under pain of personal excommunication and local interdict, from having any connexion with him, as long as he was under ban of excommunication. Noel Alexander, on the authority of two authors, says that the Pope excommunicated the Emperor at the instigation of Charles, King of Sicily, who hoped that when Michael was by this measure deprived of assistance, that he could easily banish him from the throne, and place his son-in-law on it; but Roncaglia, in his notes on Alexander, shows that Martin having renewed the excommunication the following year, (as Raynaldus relates, *Ann.* 1281, *N.* 8), proves that the only reason he could have for doing it was, that the Emperor broke faith, and gave up the union he had sworn to maintain (31).

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(30) Nat. Alex. loc. cit. *a.* 2, *n.* 6, ex Nicephor. *l.* 5, & aliis.

(31) Nat. Alex. *t.* 17, *diss.* 7, *a.* 2, per totum.

26.—This schism continued for about a hundred and twenty years longer, from the Council of Lyons, till the year 1439, when the Greeks were reduced almost to the last extremity, for the Almighty permitted the Turks to punish them, and, after conquering the greater part of their empire, now threatened their total destruction. In their distress, they now made overtures for a re-union with the Roman Church once more, and Pope Eugenius IV., who was extremely desirous of acceding to their wishes, convoked a Council, principally for this object, in Ferrara; and when the plague broke out in that city, afterwards in Florence, and invited the Emperor, the Patriarchs, and the other Greek Bishops to attend. The Emperor John Paleologus, accepted the invitation, and the Patriarch of Constantinople, the two chief Metropolitans, Basil Bessarion, Archbishop of Nice, and Mark, Archbishop of Ephesus, several other Greek Bishops, seven hundred other distinguished personages, and a hundred and sixty Latin Bishops, assembled in Florence. The points of disagreement, which were the same as those decided on in the Council of Lyons (32), were again examined. The word, *Filioque,* "and from the Son," which was added to the Creed by the Latin Church, to explain that the Holy Ghost proceeds both from the Father and the Son, as from one principle, was again debated. Mark, the Greek Archbishop of Ephesus, was the most strenuous opposer of this addition; it was unlawful, he said, to add anything to the ancient Symbols of the Church, but our Theologians replied, that the promise made by Jesus Christ to assist his Church, was not confined to any period, but lasts till the end of time: "Behold, I am with you all days, even to the consummation of the world" (Matt. xxviii, 20). The word, *Consubstantial,* was not, said they, in the Creed at first; and for all that the Council of Nice thought it necessary to add it, to put an end to the subterfuges of the Arians, and explain that the Word was of the same substance as, and in all things equal to, the Father. The Councils of Ephesus and Chalcedon, also, made an addition to the Nicene Creed, to explain the two Natures of Christ, Divine and human, against Nestorius, who taught that he was a mere man; and against Eutyches, who asserted that the human was absorbed by the Divine Nature. Hence they argued that the words, "and from the Son," were added to the Symbol; not to prove that the ancient Symbols were imperfect, but to declare more clearly the truth of the Faith, and that the declaration of the truth ought not to be called an addition, but rather an explanation. The Council, therefore, defined: "That this truth should be believed by all Christians; that the Holy Ghost is eternally from the Father and the Son, and that his essence and being is both from the Father and the Son, and that he proceeds eternally from both, as from one principle, and by one spiration; and that this is what the Holy Fathers mean by saying that he proceeds from the Father by the Son; and when the Greeks speak of the Son, as the cause, and the Latins the principle, together with the Father, of the subsistence of the Holy Ghost, they both mean the same thing." Here are the words: "Diffinimus, ut hæc fidei veritas ab omnibus Christianis credatur, quod Spiritus Sanctus ex Patre, et Filio æternaliter est; et essentiam suam, suumque esse subsistens habet ex Patre simul et Filio; et ex utroque æternaliter tanquam ab uno principio, et unica spiratione procedit, declarantes, quod id quod SS. Patres dicunt ex Patre per Filium procedente Spiritum Sanctum; ad hanc intelligentiam tendit, ut per hoc significetur, Filium quoque esse secundum græcos quidem causam, secundum latinos vero principium subsistentiæ Spiritus Sancti, sicut et Patrem. Et quoniam omnia quæ Patris sunt, Pater ipse unigenito Filio suo gignendo dedit, præter esse Patrem, hoc ipsum quod Spiritus Sanctus procedit ex Filio, ipse Filius a Patre æternaliter habet, a quo etiam æternalitur genitus est. Diffinimus insuper, explicationem verborum illorum *Filioque*, veritatis declarandæ gratia, et imminente tunc necessitate, ac rationabiliter Symbolo fuisse appositam."

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(32) Spondan. ad. Ann. 1438, *n*. 28.

27.—The question of the validity of the consecration of the Eucharist in unleavened bread was then discussed, but the parties soon agreed on this, as there was no doubt that wheaten bread was the essential matter of the Sarcament, and it was but a matter of discipline whether it was leavened or unleavened; and it was then defined that each Priest should follow the custom of his own Church, whether of the East or the West.

28.—Purgatory, and the state of beatitude the just enjoy, previous to the General Resurrection, was then discussed. Both parties soon agreed on these points, for as to Purgatory, the Greeks never denied its existence, but they taught that the stains of sin are there purged away by the penalty of sorrow, and not of fire; and they, accordingly, at once agreed to the definition of the Council, which decided that the souls are purged from the stain of sin, in the next life, by punishment, and that they are relieved by the suffrages of the faithful, and especially by the Sacrifice of the Mass, but does not specify either the penalty of sorrow or of fire; and the Council of Trent, in the Twenty-fifth Session, in the Decree on Purgatory, decided the same, though many of the Holy Fathers, as St. Ambrose, St. Augustin, St. Gregory, Bede, and the Angelic Doctor St. Thomas, particulary mention the penalty of fire, as I have remarked in my Dogmatic Work on the Council of Trent, in opposition to the Innovators (33); and they found their opinion on the text of St. Paul (I. Cor. iii, 12). The following is the Decree of the Council: "Item (*definimus*) si vere pœnitentes in Dei charitate decesserint, antequam dignis pœnitentiæ fructibus de commissis satis fecerint, et omissis, eorum animas pœnis purgatoriis post mortem purgari, et ut a pœnis hujusmodi releventur, prodesse eis Fidelium vivorum suffragia, missarum scil. Sacrificia, orationes, et eleemosynas, et alia pietatis officia, secundum Ecclæsia instituta."

29.—The Greeks also accepted the definition of the Council, that the just enjoy the beatific vision previous to the General Resurrection. This is the Decree: "Illas (*Animas*) etiam, quæ post contractam peccati maculam, vel in suis corporibus, vel eisdem exutæ corporibus (prout superius dictum est), sunt purgatæ, in Cælum mox recipi, et intueri clare ipsum Deum trinum, et unum sicuti est, pro meritorum tamen diversitate, alium alio perfectius; illorum autem animas, qui in actuali mortali peccato, vel solo originali decedunt mox in infernum descendere, pœnis tamen disparibus puniendas." Theologians commonly teach that the blessed will not have the fulness of beatitude, till after the General Judgment, when their souls will be united with their bodies. This, St. Bernard (34), speaking of the two stoles of the blessed, says: "The first stole is the happiness itself, and the rest of the soul; but the second is immortality and the glory of the body.

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(33) In cit. Sogg. 25, *n.* 7, & 27.

(34) S. Bernard, *t.* 1, q. 1033; Serm. 3, om. SS. *n* 1.

30.—The greatest dispute was concerning the Primacy of the Pope, and Mark of Ephesus not only obstinately opposed this doctrine to the end of the Council, but after its conclusion, as we shall see, succeeded in again perverting the Greeks. The Greeks, indeed, admitted that the Pope was the head of the Church, but would not allow that he could receive appeals from sentences passed by the Four Patriarchal Sees of the East, or convoke a General Council without their assent. They were so firm on this point, especially, that there would be no hope of agreement, had not Basil Bassarion, the Archbishop of Nice, suggested a mode of reconciling both parties, by putting in the clause: "Saving the rights and privileges of the Greeks;" and to this the Greeks at last consented, for they then maintained their privilege, and at the same time confessed their subjection to the Roman Church; for the very word privilege implies a concession from a superior power, and thus the power of the Pope over all Christian Churches is confirmed. "We define," says the Council, "that the Holy Apostolic See, and the Roman Pontiff, has the primacy over the whole world, and that the Pope is the successor of St. Peter, the Prince of the Apostles, and our Father and Doctor; and that full power has been given him by our Lord Jesus Christ, in St. Peter, to feed, rule, and govern the Universal Church, as is contained in the Acts of the Universal Councils, and the Sacred Canons. We also renew the order laid down by the Sacred Canons, in regard to the other venerable Patriarchs, that the Patriarch of Constantinople should have the second place after the Holy Roman Pontiff; the Patriarch of Alexandria, the third; of Antioch, the fourth; and of Jerusalem, the fifth; saving all their rights and privileges."

31.—When all this was concluded, and before the Council was dismissed, the Armenians arrived in Florence, on the invitation of the Pope, as their provinces were infected with errors. The Armenian Patriarch sent four delegates, who were most kindly received by the Pope, and as they were extremely ignorant, his Holiness judged it proper to cause a compendium of the whole Christian doctrine to be drawn up, which they should swear to profess, and take with them as a rule for their countrymen. This Instruction or Decree was accepted and sworn to, by the Armenians, and is quoted at length by Cardinal Justinian and Berninus (35). The Jacobites, also, on the invitation of the Pope, were represented in the Council by the Abbot of St. Anthony, sent by the Armenian Patriarch. The Ambassadors of the Sovereign of Ethiopia, the *Prester John*, of that age, presented themselves at the Council, likewise, and promised obedience to the Roman Church, and a book of instructions were given them by the Pope, when he transferred the Council from Florence to Rome (36). This peace, however, was but of short duration, for the Greeks, on their return home, again fell back into their former errors, principally at the instigation of the wicked Mark of Ephesus. The chastisement of God soon overtook that fickle people; in 1453, Mahomet II. took Constantinople by assault, and gave it up to sack and slaughter; the infuriated soldiery slew all who came in their way, cast down the altars, profaned the monasteries, and despoiled the wretched inhabitants of all their property. Thus fell the empire of the East, after eleven centuries of a glorious existence. The Greeks continue, to the present day, obstinately attached to their errors; they are the slaves of the Turks in their ancient capital. That noble Church that gave to the world, Athanasius, Gregory, Basil, and so many other learned and holy Doctors, now lies trampled under foot, vice usurping the place of virtue, and ignorance seated in the chair of learning. The Greek Church, in a word, the Mother of many Saints and Doctors of the Church, has, on account of its separation from the Roman See, fallen into a state of deplorable barbarity and wretched slavery (37).

(35) Card. Justin. in Concil. Floren. par. 3, *p.* 263, & ap. Bernin. *t.* 4, *s.* 5, 6, *p.* 134.

(36) Rainal. Ann. 1442, *n.* 1 & 2.

(37) Hermant, *t.* 2, *c.* 201; Berti, Br. H. *t.* 2, *s.* 16, *c.* 5.

CHAPTER X.

THE HERESIES WHICH SPRUNG UP FROM THE ELEVENTH TO THE FIFTEENTH CENTURY.

We pass over the Tenth Century, because in that age no new heresy sprung up in the Church; but Danæus (1) says, that there was both great ignorance and great disunion in the West, so that even the Apostolic See was not exempt from intrusions and expulsions. Graveson (2) states the same, and says, that it was a great mark of Divine Protection, that, amid so many evils, a schism did not arise in the Church.

ARTICLE I.

HERESIES OF THE ELEVENTH CENTURY.

1.–Stephen and Lisosius burned for their Errors. 2.–The new Nicholites and the Incestuosists. 3.–Berengarius, and the principles of his Heresy. 4.–His Condemnation and Relapse. 5.–His Conversion and Death.

1.—The first heresy of this century was an offshoot of Manicheism, or, rather, a collection of errors, which may be called Atheism itself. It was first discovered in Orleans, in France, where it was introduced by an Italian lady, and was embraced by many persons, but especially by two Ecclesiastics, of the name of Stephen and Lisosius, who were considered both holy and learned men. They taught, that all that the Scriptures say about the Trinity and the Creation of the World is mere nonsense, as the heavens and the earth are from all eternity, and never had a beginning. They denied the Incarnation and the Passion of Christ, and, consequently, the value of Baptism.

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(1) Danes, gen. tem. not. *p.* 275.

(2) Graveson, His. Ecclesias. *t.* 3, *sec.* 10, *coll.* 2.

They condemned Matrimony, and denied that good works were rewarded, or evil ones punished, in the next life. They used to burn an infant eight days old, and preserved his ashes for the Viaticum of the Sick. A Norman gentleman, called Arefastus. informed Robert, King of France, of the practices and doctrines of those wretches, and he, at once, went to Orleans himself, accompanied by the Queen, and a number of Bishops. These Prelates finding Stephen and Lisosius obstinate in their errors, held a Synod, and deposed and degraded them, and they were then, by the King's orders, brought outside the city, shut up in a cabin with several of their followers and burned alive (1).

2.—The new Nicholites also made their appearance in this century. These were some clergymen in Holy Orders, who preached that it was lawful for them to marry. The sect called Incestuosists also then disturbed the Church. These taught that it was lawful to contract marriage within the four prohibited degrees of consanguinity (2).

3.—The remarkable heresy of Berengarius also sprung up in this century, and it is one of the prodigies of Divine Mercy, to see that this heretic, after so many relapses, in the end died a true penitent, and in communion with the Church. Berenger, or Berengarius, was born in the early part of this century, in Tours; he first studied in the school of St. Martin, and then went to prosecute his studies at Chartres, under Fulbert, the Bishop of that city. A certain author (3), speaking of his haughtiness, says, that while only a scholar he cared but very little for his master's opinions, and despised altogether anything coming from his fellow-students; he was not, however, deeply grounded in the abstruse questions of philosophy, but took great pride in quibbles, and strange interpretations of plain words. His master, Fulbert, well aware of his petulant genius, and his desire of novelty, frequently advised him to follow in every thing the doctrine of the Fathers, and to reject all new doctrines. He returned to Tours, and was received among the

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(1) Fleury, *t.* 8, *l.* 58, *n.* 53 & 55; Graves. *t.* 3, *sec.* 11, *coll.* 3; Gotti, Ver. Relig. *t.* 2, *c.* 86, *sec.* 1; Berti, *sec.* 11, *c.* 3; Van Ranst, *sec.* 11, *p.* 173, & seq.

(2) Van Ranst, *sec.* 11, *p.* 167; Berti, Brev. His. *sec.* 11, *c.* 3.

(3) Quidmond, *l.* 1, de Corp. xti. ver. in Euch.

Chapter of the Church of St. Martin, and was appointed a dignitary, the Master of the School, as it was called. He next became Treasurer of the Church, and then went to Angers, and was appointed Archdeacon by the Bishop Eusebius Bruno, one of his own scholars. It was in Angers, according to Noel Alexander and Graveson (4), that he first began, about the year 1047, to disseminate his errors; and Baronius says, that the Bishop Eusebius connived at it, though Noel Alexander acquits him (5). At first, he attacked the Sacrament of Matrimony, the Baptism of infants, and other dogmas of the Faith; but he soon gave up all other questions, and confined himself to one alone—the denial of the Real Presence of the Body and Blood of Christ in the Eucharist. He attacked Paschasius Radbert, who, in 831, wrote a learned treatise on the Eucharist, and held up to admiration John Scotus Erigena, who flourished in the ninth century, and is believed to have been the first who attacked the doctrine of the Real Presence of Christ in the Holy Eucharist. Cardinal Gotti, however, remarks that Berenger is looked on as the founder of this heresy, as the Church was obliged to summon several Councils to condemn it, as we shall see hereafter (6).

4.—Berengarius was first condemned in the year 1050, in a Roman Council, held under Pope St. Leo IX., but he took so little notice of this, that he called it the Council of Vanity. He was condemned, likewise, in the Council of Vercelli, held the same year, and that Council also condemned the book of John Scotus. He was again condemned in a Council held in Paris, under the reign of King Henry I.; and Victor II., the successor of St. Leo, condemned him in a Synod, held in Florence, in the year 1055. In this same year he abjured his errors—convinced by Lanfranc that he was wrong—in a Council held at Tours, and swore never again to separate himself from the Faith of the Catholic Church; but his subsequent conduct proved that he was not sincere in this recantation. In the year 1059, therefore, Pope Nicholas II. convoked a Council in Rome of 113 Bishops, and then Berengarius again made his profession of Faith, according to the form prescribed to him, and swore again never to deviate from it, and threw his own works, and those of John Scotus, into a great fire, which was lighted in the midst of the Council. Still he was unchanged: on his return to France, he again relapsed, and even wrote a book in defence of his heresy, and in defiance of the Church of Rome. Alexander II., the successor of Nicholas, paternally admonished him by letter; but he not only obstinately held out, but even sent him a disrespectful answer. Maurilius, Archbishop of Rouen, therefore, considered himself obliged to adopt extreme measures, and in a Council, held in 1063, excommunicated him and all his followers, and the Decres of this Council were confirmed by another, held in Poictiers, in 1075. Finally, St. Gregory VII., to put an end to the scandal altogether, convoked a Council, in Rome, of one hundred and fifty Bishops, in 1079, in which the Catholic doctrine was confirmed, and Berengarius, confessing himself convinced, took an oath to the following effect: "I confess that the bread and wine placed on the altar are substantially converted into the true Flesh and Blood of Jesus Christ, by the mystery of Sacred Prayer and the words of our Redeemer, not alone by the sign and virtue of a Sacrament, but by the truth of substance, &c." (7).

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(4) Nat. Alex. *t.* 14, *sec.* 11, *c.* 4, *art.* 2; Graves. *t.* 3, *sec.* 11, *coll.* 3.

(5) Nat. Alex. *t.* 14, *diss.* 1, *art.* 4.

(6) Gotti, Ver. Rel. *t.* 2, *c.* 87, *sec.* 1 & 2; Fleury, *t.* 8, *l.* 59, *n.* 65; Graves. loc. cit.

5.—Notwithstanding all this, when Berengarius returned to France, he again retracted his confession by another writing (8); but in the year following, 1080, he obtained from the Divine Mercy the grace of a true conversion, and in a Council, held at Bordeaux, retracted this last work of his, and confirmed the profession of faith he made at Rome; and he survived this last retractation for nearly eight years, and in the year 1088, at the age of nearly ninety years, he died a true penitent, in communion with the Church, after spending these eight years in retirement in the island of St. Cosmas, near Tours, doing penance for his sins (9). William of Malmesbury (10) says, that when just about to die, Berengarius exclaimed, remembering all the perversions his heresy had caused: "To-day Jesus Christ shall appear to me—either to show me mercy on account of my repentance, or, perhaps, to punish me, I fear, for having led others astray." St. Antoninus, De Bellay, Mabillon, Anthony Pagi, Noel Alexander, Graveson, and several other authors, assert that his repentance was sincere, and that he never relapsed during the last years of his life—a remarkable exception to so many other heresiarchs, who died in their sins.

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(7) Fleury, *t.* 9, *l.* 62, *n.* 60; N. Alex. loc. cit. *art.* 17; Gotti, loc. cit. *s.* 3.

(8) Mabillon, *pref.* 2, *sec.* 6, *n.* 31.

(9) Fleury, *t.* 9, *l.* 63, *n.* 40.

(10) Villel. Malmesb. de rebus, Angl. *l.* 3.

Article II.

HERESIES OF THE TWELFTH CENTURY.

6.–The Petrobrussians. 7.–Henry, and his Disciples. 8.–Their condemnation. 9.–Peter Abelard, and his Errors concerning the Trinity. 10.–His condemnation. 11.–His Conversion and Death. 12.–His particular Errors. 13.–Arnold of Brescia; his Errors and condemnation. 14.–Causes a Sedition, and is burned alive. 15.–Gilbert de la Poree; his Errors and Conversion. 16.–Folmar, Tanquelinus, and the Abbot Joachim; the Apostolicals and the Bogomiles. 17.–Peter Waldo and his Followers under different denominations—Waldenses, Poor Men of Lyons, &c. 18.–Their particular Errors, and condemnation.

6.—The Petrobrussians made their appearance at this time; they were followers of a Monk, Peter of Bruis, who, tired of the restraint of the cloister, apostatized, and fled to the province of Arles, and, about the year 1118, began to preach his errors in that neighbourhood. These may be reduced to five heads, as Peter, Abbot of Cluny (1), tells us: First—He rejected the baptism of infants till they came to the use of reason. Second—He rejected altars and churches, and said they should be destroyed. Third—He prohibited the veneration of the Cross. Fourth—He rejected the sacrifice of the Mass, and the sacrament of the Eucharist. Fifth—He rejected prayers and suffrages for the dead. It is very likely, Graveson says (2), that these errors were condemned in the Third Canon of the Council of Toulouse, in the year 1119, at which Pope Celestine II. presided, and that they were again condemned in the Second Council of Lateran, under Innocent II. It is the opinion of

(1) Bibli. Cum. *p.* 1120.

(2) Graves. Hist. *t.* 3, *sec.* 12, *coll.* 2.

some, that Peter of Bruis was a follower of the Manichean doctrine; but Noel Alexander and Cardinal Gotti (3) are of the contrary opinion, because he baptized with water, made use of flesh-meat, and venerated both the Old and New Testaments, all which the Manicheans rejected. He had a horrible death. He collected together a great number of crosses on Good Friday, in the town of St. Giles, in the Diocese of Nismes, and making a great fire with them, he caused a great quantity of meat to be roasted at it, and distributed it to his followers, but the Archbishop of Arles got him into his power some time after, and sentenced him to be burned alive (4).

7.—After the death of this unfortunate man, another Monk, named Henry, some say an Italian, others a Provenceal (5), took his place, and about the year 1142, increased the numbers of the sect, and added new errors to those of his master. He was highly esteemed for his learning and piety, and on that account disseminated his errors most extensively in several places, especially in the Diocese of Mans; but before he proceeded to that city himself, he sent two of his disciples, bearing, like himself, a cane with an iron cross on the top, and they obtained leave for him to preach in that city, from the Bishop Ildebert. When he began to preach, his eloquence soon drew crowds after him, and he so excited the fury of the populace against the priests, that they looked on them as excommunicated, and would have burned down their dwellings, robbed them of their property, and even stoned them to death, if the principal people of the city had not opposed these violent proceedings. The Bishop Ildebert himself, was not allowed to pass free by Henry's followers, so he banished him from his Diocese, and received two of his disciples, whose eyes were opened to his errors, and abandoned him (6). After his banishment from Mans, he first went to Poictiers, and next to Toulouse, where he principally added to his followers. St. Bernard describes (Epis. 241) the ruinous consequences that ensued from his preaching in that city; the Priests, the churches, the Festivals, the Sacraments, and all holy things, were treated with supreme contempt; people died without confession, and without the Viaticum, and Baptism was refused to children. He even adds, that Henry himself shamelessly spent what he got at his sermons at the gaming-table, and that so great was his depravity, that he frequently, after preaching in the day, spent the night in houses of ill fame. When the Pope, Eugene III., learned that the number of the heretics was daily increasing in Toulouse, he sent thither, as Legate, the Cardinal Bishop of Ostia, Alberic, and he took along with him, Godfrey, Bishop of Chartres, and St. Bernard, who, by his sermons, conferences, and miracles, converted many from their evil ways, and accordingly, in his Epistle to the people of Toulouse, in 1147 (Ep. 242), he says: "We thank God that our sojourn among you was not an idle one, and although we tarried but a short time with you, still our presence was not unprofitable."

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(3) Nat. Alex. *t.* 14, *sec.* 12, *c.* 4, *art.* 4; Gotti, Ver. Rel. *t.* 2, *c.* 89, *s.* 1.

(4) Gotti, loc. cit. *n.* 10, *l.* 69, *n.* 24; N. Alex. loc. cit.; Graves. loc. cit.

(5) Gotti, *c.* 79, *sec.* 2.

(6) Nat. Alex. cit. *art.* 7; Fleury, cit. *n.* 24.

8.—The Legate, Alberic, published a sentence of excommunication against all holding any communication with the Henricians, or with their protectors. St. Bernard promised Henry himself that he would receive him as a Monk into Clairvaux, in case it was his wish to retire and do penance (7); but the unfortunate man always shunned him. The Saint still continued to follow his traces, and wherever he went and preached, went after him and preached likewise, and generally re-converted those who had fallen by him. He was taken at last, and put in chains into the hands of the Bishop, and he, as Noel Alexander, tells us, delivered him up to the Legate Apostolic, and it is supposed that he was by him, condemned to perpetual imprisonment, that he might not have any longer an opportunity of preaching his heresy (8).

9.—Peter Abelard was born in 1079, in the village of Palais, three leagues from Nantes. At first he taught philosophy and theology with great credit, but the disastrous consequences of an intrigue with Heloise, the niece of Fulbert, a Canon of Paris, drove him from the world, and he retired, to bury his shame and regret in the Abbey of St. Denis, and took the monastic habit at the age of forty years (9). He soon got tired of the life of the cloister, and went to the territories of the Count of Champagne, and opened a school which soon became celebrated, and it was there he published his book, filled with several errors concerning the Trinity. His work was condemned by Conon, Bishop of Palestrina, the Pope's Legate, in a Council held in Soissons in 1121, and Abelard was summoned there, and obliged to cast the book into the fire with his own hands, and was then given into the keeping of the Abbot of St. Medard of Soissons, who received orders to keep him in close custody in a Monastery (10).

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(7) Fleury, *n.* 25.

(8) Nat. Alex. loc. cit.

(9) Fleury, *t.* 10, *l.* 67, *n.* 22.

10.—Notwithstanding all this, Abelard continued for eighteen years teaching theology and works tainted with various errors. St. Bernard, when this came to his knowledge, endeavoured to get him to change his sentiments, without giving him any pain; but though Abelard promised amendment, there was no change, and knowing that there was soon to be a Council at Sens, he called on the Archbishop, and complained that St. Bernard was privately speaking against his works, and begged the Archbishop to summon the Saint to the Council, promising publicly to defend his writings. St. Bernard at first refused; but finally conquered his repugnance, and although not prepared for the dispute, attended on the appointed day, the 2nd of June, 1140. He produced Abelard's book in the assembly, and quoted the errors he marked in it; but Abelard, instead of answering, judging that the Council would be opposed to him, appealed to the Pope previous to the delivery of the sentence, and left the meeting. Though the Bishops did not consider his appeal canonical, still, out of respect for the Pope, they did not condemn Abelard in person; but St. Bernard having proved that many propositions in the book were false and heretical, they condemned these, and then forwarded an account of the whole proceedings to Innocent II., requesting him to confirm their condemnatory sentence by his authority, and to punish all who would presume to contravene it (11). St. Bernard wrote to the same effect to Innocent, and the Pope not only condemned the writings of Abelard, but his person likewise, imposing perpetual silence on him as a heretic, and excommunicating all who would attempt to defend him (12).

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(10) Fleury, loc. cit. *n.* 21; Nat. Alex. *t.* 15, *diss.* 7, *a.* 7.

(11) Fleury, t. 10, *l.* 68, *n.* 61, 62; Nat. Alex. *c.* 1.

(12) Fleury, loc. cit. *n.* 67; Nat. Alex. *art.* 8 in fine.

11.—Abelard was on his way to Rome to prosecute his appeal, but happening to pass by Clugni, he had a meeting with Peter the Venerable, the Abbot of that Monastery, and with the Abbot of Citeaux, who came on purpose to reconcile him with St. Bernard. The Abbot of Clugni joined his entreaties to those of his brother of Citeaux, and persuaded him to go and see St. Bernard, and retract the errors this holy Doctor charged him with. Abelard yielded at last; he went to Citeaux, became reconciled to St. Bernard, and returned to Clugni, and being there informed that the condemnation of the Council was confirmed by the Pope, he resolved to abandon his appeal, and to remain in that Abbey for the remainder of his life. The Abbot offered to receive him with all his heart, if the Pope had no objection. Abelard wrote to the Pope, and obtained his consent, and then became an inmate of the Abbey of Clugni. He lived there for two years, wearing the habit of the Convent, and leading a life of edification, and even gave lessons to the Monks; but he was obliged, on account of a heavy fit of sickness, to go for change of air to the Priory of St. Marcellus, in Burgundy, and he died there on the 21st of April, in the year 1142, the 63rd of his age, and went to enjoy, we hope, eternal happiness (13).

12.—The following errors were attributed to Peter Abelard: First—He said that the names of the Father, Son, and Holy Ghost, are improperly attributed to God, and that they only describe the plenitude of the Supreme Good. Second—That the Father has a plenary power, the Son a certain power, but that the Holy Ghost has not any power. Third—That the Son is of the substance of the Father, but that the Holy Ghost is not of the substance of the Father and the Son. Fourth—That we can do good without the assistance of grace. Fifth—That Jesus Christ, as God and man, is not a third person of the Trinity. Sixth—That mankind derives from Adam the penalty alone, but not the fault of original sin. Seventh—That no sin is committed with desire or with delectation, or with ignorance (14). Graveson (15) says that Abelard asserted in his Apology that these errors were falsely attributed to him by the ignorance or malice of others, and Berenger, Bishop of Poictiers, one of his disciples, also wrote an Apology in defence of his master. But then the authority of St. Bernard, the Decrees of the Council, and the condemnation of Innocent II., should have more weight with us than these Apologies. Graveson and Alexander justly remark, that although Abelard may undoubtedly have been the author of those heretical propositions, still, that he cannot be called a heretic, as he repented and abjured them. Cardinal Gotti (16) speaking of him, says: "There is no doubt but that he rendered himself suspected in explaining the Articles of the Faith, so that at one time he seems an Arian, then a Sabellian, next a Macedonian, now a Pelagian, and frequently a founder of a new heresy altogether; but he finally wiped away all stains by his retractation."

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(13) Nat. Alex. loc. cit. *art.* 12, & Fleury, loc. cit.

(14) Fleury, *n.* 61, Alex. *art.* 5, ex Ep. St. Bernar.

(15) Graveson, *t.* 3, *sec.* 12, *coll.* 3.

13.—Arnold, of the city of Brescia, in Italy, lived also in this century. He went to study in Paris under Abelard, and was infected with his master's errors. He then returned to Brescia, and to gain an opinion of sanctity, took the monastic habit, and, about the year 1138 (17), began to preach and dogmatize against the truth of the Faith. He was more flippant than profound, and always attached to new opinions. His sentiments regarding Baptism and the Eucharist were not Catholic, but his principal declamations were against Monks, Priests, Bishops, and the Pope. Those Monks, he said, would be damned who possessed estated property—the Priests who held property also—and the Bishops who were in possession of lordships or feudalties would share the same fate; the Clergy, he said, should live on the tithes and oblations of the people alone. The effect of his sermons of this nature was to cause the Clergy of Brescia and the neighbouring cities to be despised and contemned by the people, and he was, therefore, charged by his Bishop and others, before the Second Council of Lateran, held in 1139, by Pope Innocent II.; and the Council condemned and imposed perpetual silence on him (18). When Arnold heard of this sentence, he fled to Zurich, in the Diocese of Constance, and did a great deal of harm there, as the austerity of his life gave authority to his words, and he was, besides that, supported by the nobles of the country. When St. Bernard heard this, he wrote to the Bishop of Zurich (Epis. 195), exhorting him to be on his guard against so dangerous a character, and to put him in prison, as the Pope had commanded, because if he rested satisfied with only banishing him out of his own Diocese, he would be allowing the plague to infect some other place. He also wrote to Guido, the Pope's Legate, with whom it was said Arnold had taken refuge (Epis. 146), putting him on his guard in like manner.

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(16) Gotti. Ver. Rel. *t.* 2, *c.* 90, *s.* 3, cum Baron. Ann. 1140, *n.* 11, & seq.

17) Nat. Alex. *t.* 14, *s.* 12, *c.* 3, *art.* 8.

(18) Fleury, *t.* 10, *l.* 68, *n.* 55; Gotti, loc. cit. *s.* 1; Nat. Alex. loc. cit.

14.—In the first year of the Pontificate of Eugenius III., 1145, Arnold went to Rome, and blew up the coals of a sedition already enkindled. He went about saying that the dignity of the Senate and the Order of Knights should be re-established, and that the Pope had no right to the government of Rome, as his power was spiritual alone. The Romans, excited by these discourses, rose up against the authority of the Prefect of Rome, tore down some of the houses of the nobility and Cardinals, and maltreated, and even wounded, some of them (19). While Arnold was stirring up this sedition, he was taken prisoner by Gerard, Cardinal of St. Nicholas, but was rescued by the Viscounts of the Campagna, and fell into the hands of Frederic Barbarossa, then King of the Romans, and when he went to Rome he was met by three Cardinals, sent to him by Adrian IV., and they, in the Pope's name, demanded that Arnold should be delivered up to them. Frederic gave him up at once, and he was brought back to Rome, and according to the sentence passed on him by his judges, he was burned to death in public, and his ashes cast into the Tiber. Such was the end of this disturber of Rome and of the world, as Van Ranst calls him, in 1155 (20).

15.—Gilbert de la Poree, a native of Poictiers, was at first a Canon of that city, and afterwards its Bishop, in 1141. From the very first day he began to study philosophy, he was so taken with logical subtleties, that when he afterwards applied himself to scholastic theology, which was then just beginning to be developed, he wished to judge every thing by the rules of philosophy, and to use them as a standard for the articles of the Faith; and hence the origin of his errors. He said that the Divine Essence was not God, and that the *proprietas* of the Persons are not the Persons themselves; that the Divine Nature did not become incarnate, but only the Person of the Son, and that Baptism is received alone by those predestined to glory. He was charged with these errors in the year 1145, and Pope Eugenius III., to whom the complaint was made, ordered his accusers to have the whole affair investigated in a Council in Paris. The Synod was accordingly held, and St. Bernard attended, and strenuously combated his errors; but nothing was decided till the following year, in which a Council was held in Rheims, at which the Pope himself attended, and condemned Gilbert's doctrine. He at once bowed to the decision of the Pontiff, abjured his errors, was reconciled to his accusers, who were two of his own Archdeacons, and returned with honour to his Diocese (21).

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(19) Nat. Alex. loc. cit.; Fleury, *t.* 10, *l.* 69, *n.* 10; Gotti, loc. cit.

(20) Van Ranst His. *p.* 148; Fleury, *t.* 10, *l.* 70, *n.* 1; Nat. Alex. & Gotti, loc. cit.

16.—Other heretics disturbed the peace of the Church in this century. One of these was Folmar, Principal of the Church of Trieffenstein, in Franconia; he said that in the Eucharist, the blood alone of Jesus Christ was received under the appearance of wine, and the flesh alone, not the bones or the members, under the appearance of bread, and that it was not the Son of Man that was received, but the flesh alone of the Son of Man. He, however, soon retracted, and abjured his errors in a letter he wrote to the Bishops of Bavaria and Austria (22). Tanquelinus taught that the reception of the Holy Eucharist was of no avail for salvation, and that the ministry of Priests and Bishops was of no value, and was not instituted by Christ. He infected the city of Antwerp, but it was afterwards purged from this heresy by St. Norbert, founder of the Premonstratensians and Archbishop of Magdeburg (23). Joachim, an Abbot in Calabria, lived also in this century; he fell into some errors regarding the Trinity, in a treatise he wrote against Peter Lombard; he denied that the three Divine Persons are one and the same as the Divine Nature, and he also said that in the mystery of the Trinity, essence generates essence, insinuating by that, that each Divine Person has a particular essence. This was a renewal of the Tritheism of John Philiponus, infected with the Eutychian heresy, who taught that there are three Natures in the Trinity, confounding the three Persons with the three Natures. This treatise was condemned in the Fourth Council of Lateran, celebrated by Innocent III., in 1215. Joachim, however, had previously died in 1201, and submitted all his writings to the judgment of the Church, so Honorius III., the successor of Innocent, would not have him considered as a heretic (24). The Apostolicals also infested the Church about this time; among other errors, they condemned marriage, and even bound themselves by a vow of chastity, though the licentiousness of their lives showed what little regard they had for that angelic virtue (25). We have already spoken of the Bogomiles (*Chap.* iv, *N.* 81), treating of the heresy of the Messalians. We have now to investigate the history of the Waldenses.

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(21) Nat. Alex. *t.* 14, *s.* 12, *c.* 4, *a.* 9; Graveson His. Eccles. *t.* 3, *sec.* 12, *coll.* 3; Fleury, *t.* 10, *l.* 69, *n.* 23.

(22) Nat. Alex. *t.* 14, *s.* 12, *c.* 4, *ar.* 12.

(23) Nat. loc. cit. *ar.* 6.

17.—Peter Waldo, the founder of the sect of the Waldenses, began to preach his heresy in the year 1160, on the occasion of the sudden death of a great personage in Lyons, who dropped dead in the presence of a great many people. He was so terrified at the occurrence, that he immediately distributed a large sum of money to the poor, and a great many people joined him out of devotion, and became his followers. He was a man of some learning, and began to explain the New Testament to his followers, and taught several errors. The Clergy immediately took up arms against him, but he set them at defiance, telling his followers that they (the Clergy) were both ignorant and corrupt, and that they were envious of his exemplary life and learning. Such is the origin of the Waldenses, according to Fleury, Alexander, and Gotti (26); but Graveson gives another account (27); he says, that Peter Waldo, having either heard or read the 19th chapter of the Gospel of St. Matthew, in which our Lord tells us that we should sell our goods, and give the price to the poor, persuaded himself that he was called on to renew the Apostolic life, and accordingly sold his property, gave all to the poor, and led a life of poverty himself. A person of the name of John, terrified at the sudden death already spoken of, sold his patrimony, likewise, and joined him; many others followed their example, and in a little time the sect became so numerous, that in the diocese of Poictiers alone, they had forty-one schools. From these seats of iniquity sprung several sects, enumerated by Rainer (28), who for seventeen years was a Waldensian, but his eyes at length being opened to their impiety, he forsook them, joined the Catholic Church, and became a distinguished member of the Order of St. Dominick. The different sects that sprouted out from the parent stock, took various names; they were called Waldenses, from Peter Waldo; Lionists, or Poor Men of Lyons, from the city whence they originated; Picards, Lombards, Bohemians, Bulgarians, from the provinces they overran; Arnaldists, Josepeists, and Lollards, from Doctors of the sect; Cathari, from the purity of heart they boasted of; Bons Hommes, or good men, from their apparent sanctity and regularity of life; Sabbatists, or Insabatists, either from the peculiar shoe or sandal, with a cross cut on the top, which they wore, or because they rejected the celebration of the Sabbath and other festivals (29).

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(24) Graves. *t.* 3, *s.* 12, Coll. 3; Fleury, *t.* 11, *l.* 77, *n.* 46; Berti, *s.* 12, *c.* 3; Van. Ranst. *p.* 214.

(25) N. Alex. loc. cit. *ar.* 11.

(26) Fleury, *t.* 11, *l.* 73, *n.* 55; Nat. Alex. *t.* 14, *c.* 4, *art.* 13; Gotti, *t.* 2, *c* 93, *s.* 1.

(27) Graves. *t.* 3, *s.* 12, Coll. 3.

18.—The Waldenses fell into very many errors, which Ranier, quoted by Noel Alexander, enumerates (30). We will only mention the principal ones here. The Roman Church, they said, failed in the time of Pope St. Sylvester, when it entered into the possession of temporal property, and that they alone were the true Church, as they followed the Apostles and the Gospel in holding no possessions. The Pope, they said, was the head of all errors, the Bishops, Scribes, and the Religious, Pharisees. Tithes ought not to be paid, as they were not paid in the primitive Church. They only believed in two Sacraments, Baptism and the Eucharist, and Baptism, they said, was of no use to infants. A priest falling into mortal sin, according to them, lost the power of absolving and consecrating, and, on the contrary, a good layman has the power of giving absolution. They rejected

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(28) Rainer, Opusc de Hœret.

(29) Graves. loc. cit. & Nat. Alex. loc. cit.

(30) Nat. Alex. loc. cit. *ar*. 13, *s*. 2, & seq.

Indulgences, and the dispensations of the Church, the fasts commanded to be observed, and all the ceremonies of the Roman Church. They abhorred Holy Images and the sign of the Cross even; denied the distinction between mortal and venial sin, and said it was unlawful to take an oath, even in judgment. These heretics were first condemned by Alexander III., in 1163; in the Synod of Tours, in 1175 or 1176; in the Synod of Lombes, in 1178; in one held in Toulouse by Peter, Cardinal and Legate of the Pope; in the Third General Council of Lateran, in 1179; in the Fourth General Council of Lateran, in 1215; and finally, in the Constitution of Gregory IX., "Cap. excommunicamus, 15 de Herat," in which all the heretics of all the above-named sects are anathematized (31).

Article III.

HERESIES OF THE THIRTEENTH CENTURY.

19.–The Albigenses and their Errors. 20.–The Corruption of their Morals. 21.–Conferences held with them, and their Obstinacy. 22.–They create an Anti-Pope. 23.–Glorious Labours of St. Dominick, and his stupendous Miracles. 24.–Crusade under the command of Count Montfort, in which he is victorious. 25.–Glorious death of the Count, and Destruction of the Albigenses. 26.–Sentence of the Fourth Council of Lateran, in which the Dogma is defined in opposition to their Tenets. 27.–Amalric and his Heresy; the Errors added by his Disciples; they are condemned. 28.–William de St. Amour and his Errors. 29.–The Flagellants and their Errors. 30.–The Fratricelli and their Errors, condemned by John XXII.

19.—The heretics called the Albigenses, sprung from the Waldenses, made their appearance in this century, and were so called, because they first spread themselves in the territory of the city of Albi, or that part of Narbonic Gaul called Albigensum, and subsequently in the province of Toulouse (1). Graveson (2) says that the impurities of all other heresies was joined in this one sect. This sect was in existence previous to the reign of Innocent III., but it was so strong in the year 1198, that Cesarius (3), a contemporaneous author, says, that almost all the pure grain of the Faith of the people was turned into tares. Spondanus gives the following list of their errors (4): First—They received the New Testament alone, rejecting the Old, with the exception of the passages quoted by our Lord, and his Apostles; they, likewise, renounced all Catholic Doctors, and when asked for an account of their Faith, they said they were not bound to answer. Second—They taught that there were two Gods, a good and a bad one; the good one, the author of the New Testament, and the Creator of all invisible things; the bad one, the author of the Old Testament, the creator of man, and of all visible things. Third—They said that Baptism was useless to infants. Fourth—That an unworthy Priest had not power to consecrate the Eucharist. Fifth—That matrimony was nothing more than concubinage, and that no one could be saved in that state, and still their morals were most corrupt. Sixth—That no one should obey either Bishops or Priests, unless they have the qualities required by the Apostles; and that they have no power in the Sacraments or in Divine things, and that no one, therefore, should pay tithes to them. Seventh—That churches should not be dedicated to God or the Saints, and that the faithful are not bound to pray or to give alms, either to the poor or to churches, and that it was quite sufficient to confess to any one at all, and that Penance was of no use. Noel Alexander (5), besides these errors, enumerates several others, as that the Fathers of the Old Testament were all damned; that St. John the Baptist was a demon; that the Roman Church is the harlot of the Apocalypse; that the resurrection of the body is all a lie; that the Sacraments are all false, and that the Eucharist, Confirmation, Orders, and the Mass are nothing more than superstitions; that the souls of men are no other than the rebellious spirits who fell from heaven; that there was no purgatory, and they blasphemously applied to the Virgin Mother of God, a term we dread to make use of.

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(31) Nat. Alex. loc. cit. *s.* 7.

(1) Nat. Alex. *t.* 16, *c.* 3, *ar.* 1.

(2) Graves. *t.* 3, *s.* 12, Coll. 3.

(3) Cæsar Heisterb. Dial. Mirac. Diss. 5, *c.* 2.

20.—They led most horribly immoral lives. Lucas Tudensis (6) horrifies us by recounting what he heard from some of them who forsook the sect, and joined the Catholic Church. Murder, cheating, theft, and usury were quite common among them, but their impurities were, above all, of the most horrible description; the nearest relatives had no regard to the decencies of life, or the very laws of nature itself. The old people, he says, are blasphemous and cruel; the young ripe for every wickedness; the children, from the universal depravity, belonging to no father in particular, are depraved from their childhood; and the infants imbibe the most pernicious errors with their mothers' milk; the women, without shame or modesty, go about among their neighbours, making others as bad as themselves. Among the other proofs of their impiety, Cesarius (7) tells us, that when they were besieged by the Catholics in Bessiers, they indecently defiled a book of the Gospels, and threw it from the walls into the ranks of the besiegers, amidst a shower of arrows, crying out: "Behold your law, wretches."

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(4) Spondan. Epit. Baron. ad. Ann. 1181.

(5) Nat. Alex. loc. cit. *s.* 2.

(6) Lucas Tuden, *l.* 3, Adv. Albig.

21.—The Albigenses laboured to gain proselytes not alone by persuasion, but by force of arms likewise; and the Catholics, therefore, found it necessary to have recourse not alone to preaching, but were obliged to summon the power of the Prince to their aid. Peter of Castlenau and Rodulph, Cistercian monks, together with their Abbot, Arnold, appointed Apostolic Legates by Innocent III., were the first to oppose them. The Holy Bishop of Osma joined them, and without attendance or money, like the Apostles, they proceeded on foot to preach to the heretics, and their first conference was held in Montreal, in the Diocese of Carcasonne. They disputed for fifteen days in presence of judges chosen for the purpose, and the heretics were convinced, but the judges being favourable to the heretical party, suppressed the sentence, and would not even give up the acts of the disputation. The preachers remained in the city to instruct the people, and supported themselves by begging from door to door. The Abbot of Citeax and twelve of his Monks, together with the Bishop of Osma, spread themselves through the country, preaching and disputing with the heretics. The Bishop of Osma and some other Prelates held another conference with the Albigenses in Pamiers, and the heretics were so confounded that the judge of the conference, a nobleman of the city, abjured his errors, and more followed his example every day (8). The

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(7) Cæsar, *l* 5, de Demon.

(8) Gotti, Ver. Rel. *t.* 2, *c.* 94, *s.* 3.

Cistercian, Peter of Castlenau, the Pope's Legate, having found it necessary to excommunicate Raymond, Count of Toulouse, the chief favourer of the heretics, was summoned before him to clear himself from charges laid against him; he went accordingly, but nothing was decided on in the interview; the Count even uttered threats against him when he was about to take his departure, and sent two of his servants to accompany him. One of them, while the Legate was passing the Rhone, ran him through with a lance. Peter at once felt that the wound was mortal. "God pardon me," said he, "as I pardon you," and died shortly after. Pope Innocent, when informed of his death, declared him a martyr, and excommunicated his murderers and all their accomplices, and gave orders to the Bishops of the Provinces of Arles and Narbonne and the neighbouring territories again to excommunicate the Count of Toulouse (9).

22.—A few years after the Albigenses elected a person of the name of Bartholomew, an anti-Pope. He resided on the borders of Dalmatia and Bulgaria, and was the chief adviser of the heretics. He appointed another person of the same name as his Vicar, and he took up his residence in the territory of Toulouse, and sent round to all the neighbouring cities his Principal's letters, headed, "Bartholomew, Servant of the Servants of the Holy Faith, to N. N., health." This Vicar pretended to consecrate Bishops, and regulate the Church (10), but the Almighty soon put a stop to all by the death of the anti-Pope (11).

23.—It is now time to speak of the glorious labours of St. Dominick, who may justly be called the exterminator of the Albigenses. He was engaged nine years, according to Graveson, or seven, according to Van Ranst, in battling with them, and, finally, he instituted the Order of Preachers, to bring back the strayed sheep to the fold of the Catholic Church. He attended the Bishop of Osma at the conference he held with the heretics, and was a most strenuous opponent of their errors, both by preaching and writing, and God confirmed his exertions by miracles. Peter de Valle Sernai, a Cistercian Monk (12), relates the following miracle, and says he had it from the man himself in whose possession the paper was. After the conference of Montreal, St. Dominick wrote down the texts he cited on a sheet of paper, and gave it to one of the heretics to peruse them at his leisure. The next evening several Albigenses were seated round a fire considering it, when one of them proposed to throw the paper into the fire, and if it burn, said he, that is a proof that our faith is the true one, but should that not be the case, we must believe the Catholic Faith. All agreed; the paper was cast into the flames, and, after lying there some time, it leaped out unscorched. All were surprised; but one of the most incredulous among them suggested that the experiment should be tried again; it was done so, and the result was the same. Try it a third, said the heretic; a third time it was tried, and with the same effect. But for all that they agreed to keep the whole affair a secret, and remained as obstinate as before. There was a soldier present, however, somewhat inclined to the Catholic Faith, and he told it to a great many persons (13). God wrought another more public miracle through his servant, in Fois, near Carcasonne; he challenged the heretics, in one of his sermons, to a formal disputation, and each party agreed to bring, in writing, to the Conference their profession of Faith, and the principal arguments in support of it. The Saint laid down his document—the heretics did the same; they then proposed that each paper should be thrown into the fire, and leave the judgment to God. St. Dominick, inspired by the Almighty, immediately cast his paper into the flames; the heretics also threw in theirs, which was immediately burned to ashes, while the Saint's remained intact on the top of the burning coals. Three times it was cast into the fire, and always came forth untouched by the flames (14).

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(9) Fleury, *t.* 11, *l.* 76, *n.* 36; Gotti, loc. cit.; Nat. Alex. loc. cit.

(10) Parisius, Hist. Anglic. an. 1223.

(11) Fleury, *t.* 11, *l.* 78, *n.* 60; Gotti, loc. cit.; Nat. Alex. loc. cit. *s.* 2.

(12) Pat. Vallis. Ser. His. Albig. c.7,

24.—Neither miracles nor missions had any effect on the Albigenses, however, who every day became more powerful, under the protection of several princes, and especially of Raymond, Count of Toulouse. Pope Innocent III., therefore, considered it necessary at last to call on the Catholic princes to free the Church from these enemies, and, therefore, wrote to Philip, King of France, and to the other princes of that kingdom, and likewise to the Bishops and faithful, calling on them to take up arms for the extermination of these heretics, and granting them the same indulgences as were granted to those who put on the cross for the liberation of the Holy Land. This bull was published in 1210, and immediately a great number of soldiers not only from France but elsewhere, enrolled themselves in this Crusade under the command of Count Simon of Montfort. The Albigenses numbered a hundred thousand, the Crusaders only twelve hundred, and Count Montfort was advised not to risk an engagement; but he said: "We are numerous enough, for we fight for God, and God for us." He divided his small army into three bodies, and made a feint, as if about to march on Toulouse, but turned on the vanguard of the enemy, and attacked them with such fury, that at first they wavered, and finally took to flight. Montfort, encouraged by this success, gave orders to his three small divisions to unite, and without loss of time, attacked the main body of the enemy, among whom was the King of Arragon. The Count broke through the ranks, and singled out the King; he charged him with his lance, but Montfort, parrying the blow with one hand, seized the King with the other, and unhorsed him, and his Esquire immediately dispatched the fallen Monarch. The enemy was panic-struck with the King's death, and fled in every direction, and the Crusaders cut them down almost without opposition. It is said that between the Albigenses and the Arragonese twenty thousand fell that day, with only a loss of six or seven persons to the Catholics (15). The letters written by the French Bishops to all the Churches of Christendom, on the occasion of this glorious and stupendous victory, are still extant (16).

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(13) Nat. Alex. *t.* 16, *c.* 3; Gotti, Ver Rel. *t.* 2, *c.* 94, cap. 3.

(14) Gotti, loc. cit.

25.—Count Montfort, after so many glorious actions in defence of the Faith, died gloriously, like Judas Maccabeus, at the second siege of Toulouse. He was told that the enemy were concealed in the trenches; but he armed, and went to the church to hear Mass, and recommend himself and his cause to God. While he was hearing Mass, he was informed that the people of

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(15) Nat. Alex. loc. cit. *s.* 4; Gotti, loc. cit *s.* 4; Bernin. *t.* 3; *sec.* 13, *c.* 1; Graveson, *t.* 4, *sec.* 33; Coll. 3.

(16) Rainald Ann 1213, *n* 60.

Toulouse were attacking the troops who had charge of the besieging engines; but he refused to move until, as he said, he had heard Mass, and seen his God on the altar. Another messenger came in haste to tell him that his troops were giving way, but he dismissed him, saying: "I want to see my Redeemer." After adoring the Sacred Host, he raised up his hands to heaven, and exclaimed: "Now thou dost dismiss thy servant, O Lord, according to thy word, in peace, because mine eyes have seen thy salvation. Now," said he, "let us proceed, and die, if necessary, for him who died for us." His soldiers rallied at once when he appeared among them; but he approached too near to the engines, and a stone from one of them struck him in the head, and he had barely time to recommend himself to God and the Blessed Virgin, when his spirit fled. This was on the 25th of June, 1218 (17). After the death of this great champion of the Lord, and Martyr of Christ, as Peter de Valle Sernai (18) calls him, Louis VIII., King of France, prosecuted the war, and in the year 1236 took Avignon from the enemy, after a siege of three months, and several other strong places besides. St. Louis IX., by the advice of Pope Gregory IX., prosecuted the war, and having taken the city of Toulouse, the young Count Raymond—for his wicked father met with a sudden death—signed a treaty of peace, on the conditions prescribed to him by the King and the Pope's Legate, the principal one of which was, that he would use all his power to extirpate the Albigensian heresy in his territory. The heretics, thus deprived of all assistance, dwindled away by degrees, and totally disappeared, as Graveson tells us (19), though Noel Alexander and Cardinal Gotti say that they were not totally put down (20).

26.—These heretics having been previously condemned in particular Synods, at Montilly, Avignon, Montpelier, Paris, and Narbonne, were finally condemned in the Fourth General Council of Lateran, celebrated and presided over by Pope Innocent III., in 1215. In the first Chapter of this Council it was decreed, in opposition to these heretics, "that there was one universal principle, the Creator of all, visible and invisible, corporeal and spiritual things, who by his Almighty power in the beginning of time, created from nothing both spiritual and corporeal, angelic and earthly beings, and man likewise, as consisting of body and spirit. The devil, and all other evil spirits, were created by God good, according to their nature, but became bad of themselves, and man sinned at the suggestion of the devil. The Holy Trinity, undivided, as to its common essence—divided, as to its personal *proprietates*—gave saving doctrine to mankind, by Moses and the Holy Prophets, and other servants, according to the properly-ordained disposition of time; and, at length, Jesus Christ, the only-begotten Son of God, by the whole Trinity in common, incarnate of Mary, ever Virgin, conceived by the co-operation of the Holy Ghost, and made true man, composed of a rational soul and a real body, one person in two Natures, more clearly pointed out to us the way of life; who, according to his Divinity, being impassible and immortal, was made passible and mortal, according to his humanity, and suffered and died on the wood of the Cross for the salvation of mankind, descended into hell, arose from the dead, and ascended into heaven; but he descended in the spirit, arose in the flesh, and in both ascended into heaven, and shall come in the end of the world to judge both the living and the dead, and shall render to each—both the reprobate and the elect—according to their works. For all shall arise in the same bodies they now have, to receive, according to their deserts, either rewards or punishment—the wicked, eternal punishment with the devil—the good, eternal glory with Christ. There is one universal Church of all the faithful, out of which there is no salvation, in which Jesus Christ is, at the same time, priest and sacrifice, and his body and blood is truly contained under the appearance of bread and wine, the bread being, by the Divine power, transubstantiated into the body, and the wine into the blood, that we might receive from him what he received from us to perfect the mystery of Unity; and no one but a Priest rightly ordained according to the keys of the Church, which Jesus Christ himself granted to the Apostles, and to their successors, can consecrate this Holy Sacrament. The Sacrament of Baptism, consecrated to the invocation of the undivided Trinity, Father, Son, and Holy Ghost, properly administered in water, both to infants and adults, by any person, according to the form of the Church, is available to salvation. And should any one, after receiving Baptism, fall into sin, he can be always healed by true repentance. Not virgins alone, and those who observe continence, but married persons, likewise, pleasing God by true faith and good works, shall deservedly obtain eternal happiness (21).

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(17) Fleury, *t.* 11, *l.* 78, *n.* 18; Nat. & Gotti, loc. cit.

(18) Pet. Vallises. His. Albig. *c.* 86.

(19) Grav. loc. cit.

(20) Nat. Alex. loc. cit. *sec.* 4, & Gotti, loc. cit.

27.—In this century also lived Amalric, or Amaury, a priest, a native of Bene, near Chartres. He studied in Paris, and was a great logician, and taught this science with great applause. He then applied himself to the study of Sacred Scripture and Theology, and as he was fond of new-fangled opinions, he had the rashness to teach that every Christian ought to believe himself a *natural* member of Christ, and that no one could be saved unless he so believed. The University of Paris condemned this opinion in 1204, but Amalric refused to submit to the sentence, and appealed to Innocent III., and went to Rome, to prosecute his appeal in person; the Pope, however, confirmed the sentence, and obliged him to make a public abjuration in the presence of the University. He obeyed the Pope's orders in 1207, but his heart belied what his lips uttered, and so great was his chagrin that he soon after died. His disciples added new errors to those taught by their master. The power of the Fathers, they said, lasted only during the period of the Mosaic Law; the New Law lasted from that till their own times—that is, twelve hundred years; and then the Law of the Holy Ghost began, when all Sacraments and all other assistances to salvation ceased, and every one could be saved by the Grace of the Holy Ghost alone, without any act of his own. The virtue of Charity, they said, caused that that which before was sinful, if done through Charity was sinful no longer, and thus, under the pretext of Charity, they committed the most impure actions. They asserted that the body of Christ was only in the Consecrated Host as in any other bread, and that God spoke as much through Ovid as through St. Augustin, and they denied the Resurrection, heaven, and hell, for those who thought about God as they did had heaven in themselves, and those who fell into mortal sin had hell in their own bosoms (22).

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(21) Nat. Alex. *t.* 16, *c.* 3, *s.* 5; Gotti, *t.* 2, *c.* 94.

(22) Fleury, *t.* 11, *l.* 67, *n.* 59; Nat. Alex. *c.* 16, *l.* 3, *a.* 2; Graveson, *t.* 4, *sec.* 13, *coll.* 3.

Raul of Nemours, and another priest, laboured assidiously to discover these heretics in several dioceses, not only many of the laity, but also some priests, being infected with it, and, when they discovered them, had them conveyed to Paris, and put in the Bishop's prison. A Council of Bishops and Doctors was held in 1209, in which some of those unfortunate people retracted; but others obstinately refused, and were degraded, and handed over to the Royal power, and were, by orders of the King, burned outside the gates of Paris; and the bones of Amalric were exhumed at the same time, and burned, and thrown on the dunghill. It was also ordered, that Aristotle's Metaphysics, which was the fountain of this heresy, should be burned likewise, and all persons were prohibited, under pain of excommunication, from reading or keeping the work in their possession. In this Council were, likewise, condemned the books of David of Nantz, who asserted that God was the *Materia Prima.* St. Thomas wrote against him in 1215 (23). The heresy of Amalric was condemned in express terms, in the Fourth General Council of Lateran, cap. ii (24).

28.—William de St. Amour, a Doctor of Sorbonne, and Canon of Beauvais, lived in this century also. He wrote a work, entitled, "De periculis adversus Mendicantes Ordines," in opposition to the Friars, who made a vow of poverty, in which he asserted that it was not a work of perfection to follow Christ in poverty and mendicancy, and that, in order to be perfect, it was necessary, after giving up all we had, either to live by manual labour, or to enter into a monastery, which would afford all the necessaries of life; that the Mendicant Friars, by begging, acted contrary to the Holy Scriptures, and that it was not lawful for them to teach the laity, to preach, to be enrolled as Masters in Colleges, or to hear the confessions of the laity. This work was condemned by Pope Alexander IV., in the year 1252, and publicly burned, and the following year the author was banished from all the dominions of France, and a few years after died a miserable exile (25).

29.—In the year 1274, the sect of the Flagellants sprung up, and first made its appearance in Perugia, and thence spread on, even to Rome itself. A torrent of vice had overspread the Italian Peninsula about that time, and a violent spirit of re-action commenced. All were seized on by a new sort of devotion, and old and young, rich and poor, nobles and plebians—not alone men, but even ladies—terrified with the dread of Divine judgments, went about the streets in procession, nearly naked, or, at least, with bared shoulders, beating themselves with scourges, and imploring mercy. Even the darkness of the night, and the rigors of winter, could not subdue their enthusiasm. Numerous bodies of penitents—sometimes even as many as twelve thousand—marched in procession, preceded by priests, and crosses, and banners; and the towns, and villages, and plains resounded with their cries for mercy. A great change for the better in the morals of the people was the first fruit of this wonderful movement—enemies were reconciled, thieves restored their ill-gotten wealth, and all were reconciled to God, by confession. They used to scourge themselves twice a day, it is said, for thirty-three days, in honour of the thirty-three years of our Lord's life, and sung, at the same time, some canticles in honour of his Sacred Passion. From Italy this practice spread into Germany, Poland, and other kingdoms; but, as neither the Pope nor the Bishops approved of this public form of penance, it speedily degenerated into superstition. They said that no one could be saved unless by adopting this practice for a month; they used to hear the confessions of each other, and give absolution, though only lay people; and they had the madness to pretend that even the damned were served by their penance. Pope Clement VI. formally condemned this heresy, and wrote to the Bishops of Germany, Poland, Switzerland, England, and France, on the subject, which proves how widely it was spread; he also wrote to all secular princes, calling on them to scatter these hypocrites, to disperse their conventicles, and, above all, to imprison their leaders (26).

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(23) St. Thomas, 1, *p.* 9, 3, *ar.* 8.

(24) Fleury, Nat. Alex. Graveson, loc. cit.

(25) Fleury, *t.* 12, *l.* 84, *n.* 30; Nat. Alex. *t.* 16, *c.* 3, *ar.* 7; Berti, Brev. Histor. *sec.* 13, *c.* 3.

30.—Another sect—the offspring of an ill-judged piety, also—sprung up in this century, that of the Fratricelli. This sect originated with Peter of Macerata and Peter of Fossombrone, two apostate Franciscan friars, who, playing on the simplicity of Pope Celestine V., got permission from him to lead an eremetical life, and observe the rule of St. Francis to the very letter. Boniface VIII., Celestine's successor, soon saw that this institute was a source of error, which was spreading every day more widely, and he, accordingly, in express terms, condemned it; but notwithstanding this sentence, the Fratricelli every day increased in numbers, and openly preached their tenets. John XXII., therefore, found it necessary to publish a Bull against them in 1318, and, as Noel Alexander relates, condemned the following errors adopted by them: First—They taught that there were two Churches—one carnal, abounding in delights, and stained with crime, governed by the Roman Pontiff, and his Prelates—the other spiritual, adorned with virtue, clothed in poverty, to which they alone, and those who held with them, belonged, and of which they, on account of their spiritual lives, were justly the head. Second—That the venerable Churches, Priests, and other Ministers were so deprived both of the power of order and jurisdiction, that they could neither administer the Sacraments, nor instruct the people, as all who did not join their apostacy were deprived of all spiritual power, for (as they imagined), as with them alone holiness of life was found, so with them alone authority resided. Third—That in them alone was the Gospel of Christ fulfilled, which hitherto was either thrown aside or totally lost among men (27).

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(26) Nat. Alex. *t.* 16, *sec.* 13, *art.* 5; Fleury, *t.* 13, *l.* 84, *n.* 62.

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(27) Nat. Alex. loc. cit.

ARTICLE IV.

HERESIES OF THE FOURTEENTH CENTURY.

31.–The Beghards and Beguines; their errors condemned by Clement V. 32.–Marsilius of Padua, and John Jandunus; their writings condemned as heretical by John XXII. 33.–John Wickliffe, and the beginning of his heresy. 34.–Is assisted by John Ball; death of the Archbishop of Canterbury. 35.–The Council of Constance condemns forty-five Articles of Wickliffe. 36, 37.–Miraculous confirmation of the Real Presence of Jesus Christ in the Holy Eucharist. 38.–Death of Wickliffe.

31.—The Beghards and Beguines sprung up in Germany in this century. Van Ranst (1) draws a distinction betweeen the good Beghards, who, in Flanders, especially, professed the third rule of the Order of St. Francis, and the heretics; and also between the Beguines, ladies, who led a religious life, though not bound by vows, and the heretical Beguines, whose conduct was not remarkable for purity. The religious Beguines deduce their origin either from St. Begghe, Duchess of Brabant, and daughter of Pepin, Mayor of the Palace to the King of Austrasia, or from Lambert le Begue, a pious priest, who lived in 1170. The origin of the name adopted by the heretics is uncertain; but the followers of the Fratricelli were called by that name in Germany and the Low Countries, as were also the followers of Gerard Segarelli, and Dulcinus, who both were burned alive for their errors. The doctrines professed by the Beghards was as absurd as it was impious. Man, said they, might arrive at such a degree of perfection, even in this life, as to become totally impeccable, and even incapable of advancing any more in grace, and when he arrives at this state, he should no longer fast or pray, for sensuality is then so entirely subjected to reason and the spirit, that anything the body desires may be freely granted to it. Those who have arrived at that pitch of perfection are no longer subject to human obedience, or bound by the precepts of the Church. Man can, even in the present life, being thus perfect, obtain final beatitude, as well as he shall obtain it hereafter in the realms of the blessed, for every intellectual nature is in itself blessed, and the soul does not require the light of glory to see God. It is only imperfect men who practise acts of virtue, for the perfect soul throws off virtue altogether. "Mulieris osculum (cum ad hoc natura non inclinet) est mortale peccatum, actus autem carnalis (cum ad hoc natura inclinet), peccatum non est maxime cum tentatur exercens." When the body of Christ is elevated, a perfect man should not show any reverence, for it would be an imperfection to descend from the summit of his contemplation, to think on the Eucharist or on the humanity of Christ. It is remarkable, that many of their opinions were adopted by the Quietists in a subsequent century. Clement V. condemned these heretics in a General Council, held in Vienne, in Dauphiny, in 1311.

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(1) Van Ranst, His. Heres *p.* 221.

32.—Marsilius Menandrinus, of Padua, and John Jandunus, of Peragia, also lived in this century. Marsilius published a book, called "Defensorum Pacis," and Jandunus contributed some additions to it. The errors scattered through the work were condemned by Pope John XXII., as heretical, and refuted by several Theologians, especially by Noel Alexander, who gives the following account of them (2). When Christ paid tribute to Cæsar, he did it as matter of obligation, and not of piety, and when he ascended into heaven, he appointed no visible head in the Church, left no Vicar, nor had St. Peter more authority than the rest of the Apostles. It is the Emperor's right to appoint, remove, and punish Prelates, and when the Papal See is vacant, he has the right of governing the Church. All Priests, not even excepting Bishops and the Pope, have, by the institution of Christ, equal authority and jurisdiction, unless the Emperor wishes that one should have more power than another. The whole united Church has not the power to punish any man, and no Bishop or meeting of Bishops can inflict a sentence of excommunication or interdict, unless by authority of the Prince. Bishops collectively or individually can no more excommunicate the Pope than he can them. The dispensation for marriages, prohibited by human law alone, and not by Divine law, belongs, of right, to the Prince. To the Prince, by right, it belongs to give a definitive judgment, in regard to persons about to be ordained, and Bishops should not ordain any one without his authority. We will now speak of Wickliffe, the leader of all the so-called Reformers.

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(2) Nat. Alex. *t.* 16, *c.* 3, *ar.* 13, *p.* 193.

33.—John Wickliffe began to preach his heresy in 1374, some say because he was disappointed in the Bishopric of Winchester.* He was learned in Scholastic Theology, which he taught at Oxford, and was a favourite preacher, always followed by the people. He led an austere life, was meanly clothed, and even went barefooted. Edward III. died, and was succeeded by his grandson, Richard, the son of Edward the Black Prince, who was then only eleven years of age; and his uncle, the Duke of Lancaster, was a man of very lax sentiments in regard to religion, and extended his protection to Wickliffe, who openly preached his heresy (3). Gregory IX., who then governed the Church, complained to the Archbishop of Canterbury and the Bishop of London, that they were not active enough in putting a stop to this plague, and he wrote on the same subject to the King and the University of Oxford (4). A Synod of Bishops and Doctors was accordingly summoned, and Wickliffe was cited to appear and account for himself; he obeyed the summons, and excused himself by explaining away, as well as he could, the obnoxious sense of his doctrine, and putting another meaning on it. He was then only admonished to be more prudent for the future—was absolved and commanded to be silent from thenceforward (5).

34.—Wickliffe was assisted by a wicked priest of the name of John Ball, who escaped from the prison where his Bishop had confined him for his crimes, and joined the Reformers, who gladly received him. The subject of his discourses to the people was that all ranks should be levelled, and the nobility and magistracy done away with, and he was joined by over an hundred thousand

(3) Nat. Alex. s. 6, *n.* 1; Gotti, loc. cit. *n.* 2.

(4) Gotti, ib. *n.* 3; Nat. Alex. 6, *n.* 1; Grav. loc. cit.

(5) Nat. Alex. *s.* 6, *n.* 1; Gotti, ibid. n. 5, & Grav. loc. cit.

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* I believe the holy Author was misled in this fact; it is generally supposed that the primary cause of his rancour against the Monastic Orders and the Court of Rome were his expulsion from the Wardenship of Canterbury Hall, into which he had illegally intruded himself.—*See* LINGARD, *vol.* IV., *c.* 2.

levellers. They laid their demands before the Sovereign, but could not obtain what they desired; they considered that the Archbishop of Canterbury, Simon Sudbury, a good man in the main, but too weak a disposition to cope with the troubles of the times, influenced the Sovereign's mind against them; they resolved on his death, therefore, and stormed the Tower, where he had taken refuge, and found him praying, and recommending his soul to God. He addressed them mildly, and tried to calm their rage, but his executioner, John Sterling, stepped forward, and told him to prepare for death. The good Bishop then confessed that he deserved that punishment for not being more vigorous in the discharge of his duties, perhaps, and stretched forth his neck to receive the fatal stroke; but whether it was that the sword was blunt, or the executioner awkward, his head was not cut off till he received eight blows (6). Berninus, quoting Walsingham (7), says that the executioner was immediately possessed by the devil, and that he ran through the streets with the sword hanging round his neck, boasting that he had killed the Archbishop, and entered the city of London to receive his reward; this was, however, different from what he expected, for he was condemned to death, and Ball was hanged and quartered, at the same time, together with his accomplices.

35.—William of Courtenay being appointed Archbishop, in place of Sudbury, held a Synod in London, and condemned twenty-four propositions of Wickliffe—ten of them, especially—as heretical. These were afterwards condemned by the University of Paris, and by John XXIII., in a Council held at Rome, and, finally, in the eighth Session of the Council of Constance, in 1415, in which forty-five articles of Wickliffe were condemned—the greater part as heretical, the rest as erroneous, rash, &c.—and among these the twenty-four condemned previously were included. The following are the errors condemned by the Council, as Noel Alexander quotes them (8): The material substance of bread and wine remains in the Sacrament of the Altar, and the *accidence* of the bread is not without the substance in the Eucharist. Christ is not identically and really there in his proper presence. If a Bishop or Priest be in mortal sin he cannot consecrate, nor ordain, nor baptize. There is nothing in Scripture to prove that Christ instituted the Mass. God ought to obey the devil. If one be truly contrite, all external confession is superfluous and useless. If the Pope is foreknown and wicked, and, consequently, a member of the devil, he has no power over the faithful. After Urban VI. no other Pope should be elected, but, like the Greeks, we should live under our own laws. It is opposed to the Holy Scriptures that Ecclesiastics should have possessions. No Prelate should excommunicate any one, unless he knows him to be already excommunicated by God, and he who excommunicates otherwise, is, by the act, a heretic, or excommunicated himself. A Prelate excommunicating a Clergyman who appeals to the King, or to the Supreme Council of the Realm, is, by the fact, a traitor to the King and the Realm. Those who cease to preach, or to listen to the Word of God, on account of the excommunication of man, are excommunicated, and in the judgment of God are traitors to Christ. Every Deacon and Priest has the power of preaching the Word of God, without any authority from the Holy See or a Catholic Bishop. No one is a Civil Lord—no one a Prelate—no one a Bishop, while he is in mortal sin. Temporal Lords can, whenever they please, take temporal goods from the Church. *Possessionatis habitualiter delinquentibus id est ex habitu non solum actu delinquentibus.* The people can, whenever they please, punish their delinquent Lords. Tithes are merely eleemosynary offerings, and the parishioners have the right, whenever they please, of keeping them from their Prelates on account of their sins. Special prayers applied by Prelates or Religious to any one individual, are of no more value to him than general ones *ceteris paribus.* Any one giving charity to Friars is excommunicated by the fact. Any one entering a religious Order, either mendicant or endowed, becomes weaker, and less able to observe the commandments of God. The Saints who founded religious orders sinned by doing so. Religious living in Orders do not belong to the Christian Religion. Friars are obliged to live by the labour of their hands, and not by receiving the oblations of the Faithful. Those who oblige themselves to pray for others, who provide them with the things of this life, are guilty of Simony. The prayer of the *foreknown* availeth nothing. All things happen through absolute necessity. The confirmation of youth, the ordination of Priests, and the consecration of places, are reserved to the Pope and Bishops, on account of the temporal gain and honour they bring. Universities and the studies, colleges, degrees and masterships in them, are only vain things introduced from paganism, and are of no more utility to the Church than the devil himself. The excommunication of the Pope, or of any other Prelate, is not to be feared, because it is the censure of the devil. Those who found Convents sin, and those who enter them are servants of the devil. It is against the law of Christ to endow a Clergyman. Pope Sylvester and the Emperor Constantine erred by endowing the Church. All members of the mendicant orders are heretics, and those who give them alms are excommunicated. Those who become members of any religious order are by the fact incapable of observing the Divine commandments, and, consequently, can never enter the kingdom of heaven till they apostatize from their institute. The Pope, and all his Clergy having possessions, are heretics, by holding these possessions; and temporal Lords, and the rest of the laity who consent to their holding them, are heretics also. The Roman Church is the synagogue of Satan, and the Pope is not the proximate and immediate Vicar of Christ. The Decretal Epistles (canon law) are apochryphal, and seduce from the Faith of Christ, and the Clergymen are fools who study them. The Emperor and secular Lords have been seduced by the devil to endow the Church with temporalities. It is the devil who introduced the election of the Pope by the Cardinals. It is not necessary for salvation to believe that the Roman Church is supreme among all other Churches. It is folly to believe in the Indulgences of the Pope and Bishops. The oaths which are taken to corroborate contracts and civil affairs are unlawful. Augustin, Benedict, and Bernard, are damned, unless they repented of having possessions, and of instituting and entering into religious Orders; and so from the Pope to the lowest Religious they are all heretics. All religious orders altogether are invented by the devil.

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(6) Gotti, loc. cit. *n.* 5; Van Ranst, dicto, *n.* 241; Bernin. *t.* 3, *c.* 9.

(7) Bernin. loc. cit. *c.* 9, con Richard, Ann. 1381, ex Walsingh.

(8) Nat. Alex. *t.* 16, *sec.* 14, *c.* 3, *art.* 22, *s.* 6; Gotti, ibid, Van Ranst.

36.—Enumerating these errors, I cannot help remarking that

Wickliffe, the Patriarch of all the modern heretics, attacks especially the Real Presence of Jesus Christ in the Eucharist, as we see in his three first propositions, and in this he was followed by all the modern heresiarchs; but God, at the same time, confirmed the faith of his people by extraordinary miracles; and I will just mention three of them (among a great number), on the authority of authors of the first character. Nicholas Serrarius (9) relates, that when the Wickliffites first began to attack this dogma of the Faith in 1408, the following miracle took place: A Priest, called Henry Otho, was one day saying Mass in Durn, in the Diocese of Wurtzburg, and, through his want of caution, upset the chalice, and the Sacred Blood was spilled all over the corporal. It appeared at once of the real colour of blood, and in the middle of the corporal was an image of the Crucifix, surrounded with several other images of the head of the Redeemer, crowned with thorns. The Priest was terrified, and although some other persons had already noticed the accident, he took up the corporal, and laid it under the altar-stone, that it might decay in some time, and nothing more would be known about it. God, however, did not wish that such a miracle should be concealed. The Priest was at the point of death, and remorse of conscience troubled him even more than the agony he was suffering; he could bear it no longer, but confessed all, told where the corporal was concealed, and then died immediately. All was found to be as he stated, and God wrought other miracles to confirm its truth. The Magistrates investigated the whole affair with the greatest caution and deliberation, and sent an authentic account of it to the Pope, and he published a brief, dated the 31st of March, 1445, inviting all the devout faithful to ornament and enlarge the church honoured by so stupendous a miracle.

37.—Thomas Treter (10) relates the next miracle. Some Jews bribed an unfortunate Christian servant woman to procure a consecrated Host for them, and when they got it, they brought it into a cavern, and cut it in little bits on a table with their knives, in contempt of the Christian Faith. The fragments immediately began to bleed, but instead of being converted by the miracle, they buried them in a field near the city of Posen, and went home. A Christian child soon after, who was taking care of some oxen, came into the field, and saw the consecrated particles elevated in the air, and shining as if made of fire, and the oxen all on their knees, as if in adoration. He ran off at once, and told his father, and when he found the fact to be as the child stated, he gave notice to the Magistrates and the people. Crowds immediately followed him to the place, and all saw the particles of the Sacred Host shining in the air, and the oxen kneeling in adoration. The Bishop and Clergy came at once in procession, and collecting the holy particles into the pixis, they brought them to the church. A little chapel was built on the spot soon after, which Wenceslaus, King of Poland, converted into a sumptuous church, where Stephen Damaleniski, Archbishop of Gnesen, attests that he saw the sacred fragments stained with blood.

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(9) Serar. Moguntinar. rerom, *l.* 5.

(10) Treter de Mirac. Eucharis.

Tilman Bredembach (11) relates that there lived in England, in 1384, a nobleman of the name of Oswald Mulfer; he went to his village church one Easter, to receive his Paschal Communion, and insisted on being communicated with a large Host. The Priest, fearful of his power, if he denied him, placed the large Host on his tongue, but in the very act the ground opened under his feet, as if to swallow him, and he had already sunk down to his knees, when he seized the altar, but that yielded like wax to his hand. He now, seeing the vengeance of God overtaking him, repented of his pride, and prayed for mercy, and as he could not swallow the Host—for God would not permit him—the Priest removed it, and replaced it in the Tabernacle; but it was all of the colour of blood. Tilman went on purpose to visit the place where this miracle happened: he saw, he says, the Host tinged with blood, the altar with the marks of Oswald's hands, and the ground into which he was sinking still hollow, and covered with iron bars. Oswald himself, he says, now perfectly cured of his pride, fell sick soon after, and died with sentiments of true penance.

38.—We now come back to Wickliffe, and see his unhappy end. On the feast of St. Thomas of Canterbury, in 1385, he prepared to preach a sermon, not in honour of, but reprobating the Saint; but God would no longer permit him to ravage his Church, for a few days after, on St. Sylvester's Day, he was struck down by a dreadful palsy, which convulsed him all over, and his mouth, with which he had preached so many blasphemies, was most frightfully distorted, so that he could not speak even a word, and as Walsingham (12) informs us, he died in despair. King Richard prohibited all his works, and ordered them to be burned. He wrote a great deal, but his principal work was the Trialogue between Alithia, Pseudes, and Phronesis—Folly, Falsehood, and Wisdom. Several authors wrote in refutation of this work, but its own contradictions are a sufficient refutation, for the general characteristics of heretical writers is to contradict themselves (13). The University of Oxford condemned two hundred and sixty propositions extracted from Wickliffe's works; but the Council of Constance included all his errors in the one hundred and forty-five articles of his it condemned.

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(11) Bredembach in Collat. *l.* 1, *c.* 35.

ARTICLE V.

HERESIES OF THE FIFTEENTH CENTURY.

THE HERESY OF JOHN HUSS, AND JEROME OF PRAGUE.

39.–John Huss's character, and the commencement of his Heresy. 40.–His Errors. 41.–He is condemned in a Synod. 42.–Council of Constance—he is obliged to appear at it. 43.–He comes to Constance, and endeavours to escape. 44, 45.–He presents himself before the Council, and continues obstinate. 46.–He is condemned to death, and burned. 47.–Jerome of Prague is also burned alive for his obstinacy. 48.–Wars of the Hussites—they are conquered and converted.

39.—In the reign of Wenceslaus, King of Bohemia, and son of the Emperor Charles IV., about the beginning of the fifteenth century, the pestilence of the heresy of Wickliffe first made its appearance in Bohemia. The University of Prague was then in a most flourishing condition; but the Professors who had the management of it kept up a very lax system of discipline. They were of four nations, each of which enjoyed equal privileges in that seat of learning—Bohemians, Saxons, Bavarians, and Poles; but mutual jealousies blinded them to the danger the Catholic faith was exposed to, for want of due vigilance. Such was the state of things when John Huss, one of the Bohemian professors, obtained a privilege from the King, that in all deliberations of the University, the vote of the Bohemian nation alone should count as much as the three others together. The German professors were so much offended at this ordinance, that they left Prague in a body, and settled in Leipsic, where they contributed to establish that famous University, and thus the government of the whole University of Prague, we may say, fell into the hands of John Huss (1). This remarkable man was born in a village of Bohemia, called Huss, and from which he took his name, and his parents were so poor, that at first the only means of learning he had, was by accompanying a gentleman's son to school as attendant; but being a man of powerful mind, he, by degrees, worked himself on, until he became the chief professor of the University of Prague, which he infected, unfortunately, with heresy. Having, as we have seen, ousted the German professors, and become almost supreme in his College, it unfortunately happened that one of Wickliffe's disciples, Peter Payne, who had to fly from England, arrived in Prague, and brought along with him the works of his master. These works fell into the hands of Huss, and though filled with blasphemy, pleased him by the bold novelty of their doctrines, and he imagined that they were well calculated to make an impression on the ardent minds of the youth of the University. He could not at once begin to teach them, for he was one of the Doctors who, a little while before, had subscribed the condemnation of Wickliffe's errors (2), so he contented himself, for the present, with merely making them subjects of discussion with his pupils; but little by little he became more bold, and not alone among the students of the

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(12) Walsingham, ap. Bernin. *t.* 3, *c.* 9; Van Ranst, *p.* 241; Varillas, *t.* 1, *l.* 1, & Gotti, loc. cit.

(13) Graveson, *t.* 4, *sec.* 15, *coll.* 31; Bernin. *t.* 3, *l.* 9, *p.* 609, *c.* 8.

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(1) Coclæus, Hist. Hussit. Æneas Silv. Hist. Bohem. *c.* 35; Bernin, *t.* 4, *sec.* 15, *c.* 2, *p.* 9; Graves. *t.* 4, *coll.* 3, *p.* 75; Gotti, Ver. &c. *c.* 105.

(2) Nat. Alex. *sec.* 14, *c.* 3, *a.* 22, *sec.* 6; Æneas Silv. Hist. Bohem. *c.* 35.

University, but even among the people in the churches, he disseminated the pestilence. At length, he threw off the mask altogether, and preaching one day in the Church of SS. Matthias and Matthew, in Prague, he publicly lauded the works of Wickliffe, and said, if he were dying, all he would desire is to be assured of the same glory that Wickliffe was then enjoying in heaven.

40.—He next translated some of Wickliffe's works into Bohemian, especially the Trialogue, the worst of them all. He was joined at once by several Priests of relaxed morals, and also by several Doctors, discontented with the unjust distribution of church patronage, which was too often conferred on persons whose only qualification was nobility of birth, while humble virtue and learning was neglected. Among the Doctors who joined him was Jerome of Prague, who, in the year 1408, had, like Huss, condemned the errors of Wickliffe, but now turned round, and even accused the Council of Constance of injustice, for condemning them. Sbinko, Archbishop of Prague, summoned a Synod, which was attended by the most famous Doctors, and condemned the propositions broached by Huss, and he was so enraged at this, that he endeavoured to stir up the people to oppose it; the Archbishop, accordingly, excommunicated him, and sent a copy of the condemnation of his doctrine to Pope Alexander V., but Huss appealed to the Pope, who was badly informed, he said, of the matter, and in the meantime, the Archbishop died, and thus Bohemia became a prey to heresy. Huss was now joined by Jacobellus of Misnia, and Peter of Dresden, who went about preaching to the people against the error the Church was guilty of, as they said, in refusing the people communion under both kinds, and proclaimed that all who received under one kind were damned. John Huss and his followers took up this new doctrine, and so deeply was the error implanted in the minds of the Bohemian Hussites, that even all the power of the Imperial arms could scarcely eradicate it.

41.—Noel Alexander enumerates the errors of Huss under thirty heads (3). We will only take a succinct view of the most important ones. The Church, he said, was composed of the predestined alone (*Art.* 1, 3, 5, 6); and the two Natures, the Divinity and the Humanity, are one Christ (*Art.* 4). Peter neither was nor is the head of the Catholic Church (*Art.* 7, 10, 11); and Civil and Ecclesiastical Lords, as Prelates and Bishops, are no longer so while in mortal sin (*Art.* 30); and he says the same of the Pope (*Art.* 20, 22, 24, 26). The Papal dignity is derived from the power of the Emperor (*Art.* 9); and Ecclesiastical obedience is an invention of the Priests (*Art.* 15). Every thing the wicked man does is wicked, and every thing the virtuous man does is virtuous (*Art.* 16). Good Priests ought to preach, though they be excommunicated (*Art.* 17, 18); and in *Art.* 19, he reprobates Ecclesiastical censures. It was an act of iniquity to condem the forty-five Articles of Wickliffe (*Art.* 25). There is no necessity of a head to rule the Church, for the Apostles and other Priests governed it very well before the office of Pope was introduced (*Art.* 27, 28, 29). These are, in substance, the errors of John Huss. Van Ranst (*p.* 275) remarks, that it appears from his own works, that he always held the belief of the Real Presence, and when, in the Fifteenth Session of the Council, he was accused of teaching that, after the consecration, the substance of bread remained in the Eucharist, he denied that he ever either taught or believed so. He also admitted Sacramental Confession, with its three parts, as we do—Extreme Unction, and all the other Sacraments—prayers for the dead—the invocation and intercession of Saints. How unjustly, then, says the same author, do the Lutherans and Calvinists condemn in the Church of Rome these dogmas held by Huss himself, whom they venerate as a witness of the truth, and through whom they boast that they have derived the original succession of their Churches.

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(3) Nat. Alex. *sec.* 15, *c.* 2, *a.* 1, *sec.* 2.

42.—We now come to speak of the sad end the obstinacy of Huss brought him to. The Pope condemned Wickliffe and his errors, in a Synod held in Rome, in 1413. When this came to the knowledge of Huss, he published several invectives against the Fathers composing the Synod, so the Pope found himself obliged to suspend him from all Ecclesiastical functions, the more especially as he had been cited to Rome, but refused to come. In the year 1414, a General Council was held in the city of Constance, at which twenty-nine Cardinals, four Patriarchs, and two hundred and seven Prelates assisted, and the Emperor Sigismund attended there in person also (4). John Huss was summoned by the Emperor to present himself before the Council and defend his doctrine, but he refused to leave Prague until he was furnished by him with a safe conduct. The Emperor gave him the protection he demanded, and he, accordingly, came to Constance, puffed up with the idea, that he would, by his reasoning, convince the Fathers of the Council that he was right. He was quite satisfied, also, that in case even the Council should condemn him, he was quite safe, on account of the Imperial safe-conduct; but it is extraordinary that he never adverted to the clause inserted in it, granting him security as far as he was charged with crimes, but not in regard to errors against the Church (5); for it was stated that he would be exempt from all penalty in regard to his faith, if he would obey the decisions of the Council, after being heard in his defence, but not if he still obstinately remained attached to his errors. But, as we shall see, he refused to obey these conditions. The Lutherans, therefore, are unjust in charging us with upholding that maxim, that faith is not to be kept with heretics, and alleging that as their excuse for not coming to the Council of Trent. Our Church, on the contrary, teaches that faith must be observed with even infidels or Jews, and the Council of Basil faithfully observed the guarantee given to the Hussites, though they remained obstinately attached to their errors.

43.—When Huss arrived in Constance, before he presented himself to the Council he fixed his safe conduct to the door of the Church; and while he remained at his lodging, never ceased to praise Wickliffe, and disseminate his doctrines; and, although he was excommunicated by his Bishop, in Prague, he used to say Mass in a chapel; but when the Archbishop heard of this, he prohibited him from celebrating, and his subjects from hearing his Mass (6). This frightened him, and when he saw the charges that would be made against him, and received an order from the Council not to quit the city, he trembled for his safety, and attempted to escape; he, accordingly, disguised himself as a peasant, and concealed himself in a cart-load of hay, but was discovered by a spy, who was privately placed to watch him, and notice being given to the magistrates of the city, he was taken. This took place on the third Sunday of Lent. He was asked, why he disguised himself in this way, and hid himself in the hay? He said it was because he was cold. He was put on a horse, and taken to prison, and he then appealed to the safe-conduct given him by the Emperor; but his attention was directed to the clause giving him security only as far as he was charged with certain crimes, but not for any erroneous doctrines concerning the Faith, and he was told, that it was decided that he should prove his cause not to be heretical, and if not able to do that, either retract or suffer death (7). He was now truly terrified; but seeing several Bohemians around him, who accompanied him to the Council, he threw himself from the horse among them, and thus thought to escape, but was immediately seized again, and confined in the Dominican Convent, but attempting to escape from that, he was transferred to a more secure prison (8).

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(4) Labbe, *t.* 12, conc.

(5) Varillas, His. &c., *t.* 1, *l.* 11, *p.* 25; Gotti, Ver. Rel. 105, *s.* 3, *n.* 1.

(6) Coclæus, His. Huss. *t.* 2; Varillas, loc. cit.; Gotti, cit.

45.—He was summoned from his prison to appear before the Council, and defend himself, and as the Council had already condemned the forty-five articles of Wickliffe, he trembled for his own fate. Witnesses were formally examined to prove the errors he had both preached and written, and a form of abjuration was drawn up by the Council for him to sign, for it was decided by the Fathers, that he should not alone retract verbally, but also subscribe the abjuration of his heresy in the Bohemian language. This he refused to do; but he presented a paper himself, in which he declared that he could not conscientiously retract what he was asked to do, but the Council refused to receive it. The Cardinal of Cambray endeavoured to induce him to sign a general retractation, as every thing charged against him had been proved; and he promised him, in that case, the Council would treat him most indulgently. Huss then made an humble answer: he came, he said, to be taught by the Council, and that he was willing to obey its decrees. A pen was handed to him, accordingly, to sign his retractation in Bohemian, as was commanded in the beginning; but he said that the fear of signing a lie prevented him. The Emperor himself even tried to bend his obstinacy; but all in vain. The Council, accordingly, appointed the 6th of July to give the final decision; but before they came to extremities, the Fathers deputed four Bishops and four Bohemian gentlemen to strive and bring him round, but they never could get a direct retractation from him. The appointed day at last arrived. He was brought to the Church, in presence of the Council, and asked, if he would anathematize the errors of Wickliffe; he made a long speech, the upshot of which was that his conscience would not allow him to do so.

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(7) Gotti, loc. cit. *sec.* 3, *n.* 3.

(8) Gotti, ibid; Van Ranst, *p.* 279; Varillas, loc. cit.; Bernin. *t.* 4; Rainaldus, Ann. 1415, *n.* 32.

46.—Sentence was now pronounced on him; he was declared obstinately guilty of heresy, and the Council degraded him from the priesthood, and handed him over to the secular power. He made no remark while the sentence was read, intending, after the reading was finished, to say what he intended, but he only commenced to speak, when he was ordered to be silent. He was now clothed in the sacerdotal vestments, which were immediately after stripped off him, and a paper cap was put on his head, inscribed: "Behold the Heresiarch." Louis, Duke of Bavaria, then took him, and handed him over to the ministers of justice, who cut off his hair in the very place where the pile was prepared to burn him. He was now tied to the stake, but before fire was put to the pile, the Duke of Bavaria again besought him to retract, but he answered, that the Scriptures tell us we should obey God, and not man. The Duke then turned his back on him, and the executioner applied the torch; when the pile began to light, the hypocrite was heard to exclaim: "Jesus Christ, Son of the living God, have mercy on me;" words inspired by the vain-glorious desire of being considered to have died a martyr's death, but we should not forget that the devil has martyrs, and infuses into them a false constancy, and as St. Augustin says: "It is not the punishment, but the cause, that makes a martyr;" that is the confession of the true Faith. The flames burned so fiercely, that it is thought he was immediately suffocated, for he gave no other signs of life. His ashes were cast into the lake, and thus the scene closed on John Huss (9).

47.—We have now to speak of Jerome of Prague, who, having joined Huss in his errors, was his companion in a disgraceful death and perdition. He was a layman, and joined Huss in all his endeavours to disseminate his errors, led astray himself, first by Wickliffe's works, and next by the preaching of his master. He came to Constance to try and be of some assistance to Huss, but was taken and obliged to appear before the Council, together with his patron, but he was not finally tried for a year after the death of Huss. A lengthened process was instituted against him, and it was proved, as Raynaldus tells us (10), that he preached the same errors as Wickliffe and Huss, that he was guilty of several excesses, and had caused several seditious movements in divers kingdoms and cities. When first brought before the Council in 1414, he confessed that he was wrong, and said that he was satisfied to abjure his heresy, even according to the formula required by the Council. He, therefore, got permission to speak with whom he pleased, and he then was so imprudent as to tell his friends that his retractation was extorted from him, not by conscience, but because he was afraid of being condemned to be burned alive, but that now he would defend his doctrines to the death. When he was discovered, he was obliged to appear again before the Council, in 1415, and when the Patriarch of Constantinople called on him to clear himself from the new charges laid against him, he spoke out plainly, and said that his former abjuration was extorted by the dread of being burned alive; that he now held as true all the articles of Wickliffe, and that he was anxious to expiate at the stake, the fault of his former retractation. The Fathers of the Council still charitably gave him time to repent, but, at last, in the Twenty-fifth Session, after the Bishop of Lodi endeavoured by every means in his power to induce him to retract, he was declared an obstinate heretic, and handed over to the civil magistrate, who had him led to the pile. Even then, several persons endeavoured to get him to retract, but he said that his conscience would not allow him; he took off his clothes without any assistance, was tied to the stake, and the pile was fired. His agony was much longer than that of John Huss, but, like him, he died without any signs of repentance (11).

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(9) Varill. loc. cit. *p*. 48; Gotti, loc. cit. *s*. 3, *n*. 8; Van Ranst. 279.

(10) Rainal. Ann. 1415, *n*. 13 & seq.

48.—The unhappy end of John Huss and Jerome of Prague did not put a stop to the progress of their doctrines; on the contrary, as Varillas writes (12), the Hussites, irritated at the punishment of their leader, united together in Bohemia, ruined the churches, seized on the properties of the monasteries, and attempted the life of their King, Wenceslaus; and though they desisted at the time, they were sorry they did not accomplish it after, and they would have done so even then had Wenceslaus not died in the meantime. They then elected Zisca as Commander-in-Chief, and declared war against the Emperor Sigismund, who succeeded his brother Wenceslaus on the throne of Bohemia, and, having gained four victories, they forced him to quit his kingdom. Although Zisca lost both his eyes in battle, he still commanded his countrymen, but was attacked by the plague and died, having previously ordered that his skin should be tanned, and converted into the covering of a drum, that even after his death he might terrify his enemies. After Zisca's death the sect was divided into Orphans, Orebites, and Thaborites, who, though disagreeing among themselves, all united against the Catholics. When those heretics got a Catholic priest into their power, they used to burn him alive, or cut him in two halves. When the Council of Basil was assembled, they sent delegates there to make peace with the Church, having previously obtained a safe conduct, but all to no purpose, as on their return into Bohemia, the war raged with greater fury, and, having collected a powerful army, they laid siege to the capital, but were encountered by Mainard, a noble Bohemian, and totally routed. Sigismund then again got posession of his kingdom, and made peace with the Hussites, who abjured their heresy, promised obedience to the Pope, and were absolved by him from all censures on the 5th of July, 1436 (13).

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(11) Varil. *p.* 51, *l.* 1; Gotti, c. 105; Bern. *t.* 4, *c.* 4.

(12) Varil. Dis. *t.* 1 *t.* 2; Gotti, *c.* 105; Van Ranst. *p.* 281.

(13) Van Ranst, *p.* 382; Bernini, loc. cit.

CHAPTER XI.

THE HERESIES OF THE SIXTEENTH CENTURY.

ARTICLE I.

OF THE HERESIES OF LUTHER.

§ I.

THE BEGINNING AND PROGRESS OF THE LUTHERAN HERESY.

1.–Erasmus of Rotterdam, called by some the Precursor of Luther; his Literature. 2.–His Doctrine was not sound, nor could it be called heretical. 3.–Principles of Luther; his familiarity with the Devil, who persuades him to abolish Private Masses. 4.–He joins the Order of the Hermits of St. Augustin. 5.–Doctrines and Vices of Luther. 6.–Publication of Indulgences, and his Theses on that Subject. 7.–He is called to Rome, and clears himself; the Pope sends Cardinal Cajetan as his Legate to Germany. 8.–Meeting between the Legate and Luther. 9.–Luther perseveres and appeals to the Pope. 10, 11.–Conference of Ecchius with the Heretics. 12.–Bull of Leo X., condemning forty-one Errors of Luther, who burns the Bull and the Decretals.

1.—We have now arrived at the sixteenth century, in which, as in a sink, all the former heresies meet. The great heresiarch of this age was Luther; but many writers assert that Erasmus was his predecessor, and there was a common saying in Germany that Erasmus (1) laid the egg, and Luther hatched it (2). Erasmus was born in Holland; his birth was illegitimate, and he was baptized by the name of Gerard, which he afterwards changed to the Greek name Erasmus—in Latin, Desiderius (3). At an early age he was received among the Regular Canons of St. Augustin, and made his religious profession; but weary of a religious life, and regretting having made his vows, he left the

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(1) Rainald. Ann. 1516, *n.* 91; Bernin. *t.* 4, *sec.* 26, *c.* 2, *p.* 255.

(2) Gotti, Ver. Rel. *c.* 108. *sec,* 2, *n.* 6.

(3) Nat. Alex. *t.* 19, *sec.* 15, *c.* 5, *art.* 1, *n.* 12.

Cloister, and lived in the world, having, it is supposed, obtained a Papal dispensation. He would certainly have conferred a benefit on the age he lived in, had he confined himself to literature alone; but he was not satisfied without writing on Theological matters, interpreting the Scriptures, and finding fault with the Fathers; hence, as Noel Alexander says of him, the more works he wrote, the more errors he published. He travelled to many Universities, and was always honourably received, on account of his learning; but a great many doubted of his faith, on account of the obscure way he wrote concerning the dogmas of religion; hence, some of the Innovators, friends of Erasmus, often availed themselves of his authority, though he frequently endeavoured to clear himself from the imputation of favouring them, especially in a letter he wrote to Cardinal Campeggio (4).

2.—A great contest at that time was going on in Germany, between the Rhetoricians and Theologians. The Rhetoricians upbraided the Theologians with their ignorance, and the barbarism of the terms they used. The Theologians, on the other hand, abused the Rhetoricians for the impropriety and profaneness of the language they used in the explanation of the Divine Mysteries. Erasmus, who took the lead among the Rhetoricians, began by deriding, first, the style, and, next, the arguments of the Theologians; he called their Theology Judaism, and said that the proper understanding of Ecclesiastical science depended altogether on erudition and the knowledge of languages. Many writers openly charge Erasmus with heresy: he explained everything just as it pleased himself, says Victorinus (5), and vitiated everything he explained. Albert Pico, Prince of Carpi, a man of great learning (6), and a strenuous opponent of the errors of Erasmus, assures us that he called the Invocation of the Blessed Virgin and the Saints idolatry; condemned Monasteries, and ridiculed the Religious, calling them actors and cheats, and condemned their vows and rules; was opposed to the Celibacy of the Clergy, and turned into mockery Papal Indulgences, relics of Saints, feasts and fasts, auricular Confession; asserts that by Faith alone man is justified (7), and even throws a doubt on the authority of the Scripture and Councils (8). In the preface to one of his works he says (9), it is rash to call the Holy Ghost God. "Audemus Spiritum Sanctum, appellare, Deum quod veteres ausi, non sunt." Noel Alexander informs us (10), that in 1527 the Faculty of Paris condemned several propositions taken from his works, and that at the Council of Trent the Cardinals appointed by Paul III. to report on the abuses which needed reformation, called on him to prohibit in the schools the reading of the Colloquies of Erasmus, in which are many things that lead the ignorant to impiety. He was, however, esteemed by several Popes, who invited him to Rome, to write against Luther, and it was even reported that Paul III. intended him for the Cardinalship. We may conclude with Bernini, that he died with the character of an unsound Catholic, but not a heretic, as he submitted his writings to the judgment of the Church, and Varillas (11) says he always remained firm in the Faith, notwithstanding all the endeavours of Luther and Zuinglius to draw him to their side. He died in Basle in 1536, at the age of 70 (12).

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(4) Nat. Alex. loc. cit.

(5) Victor. in Scholiis ad Epist. Hier. ep. 30.

(6) Rainald. & Bernin. loc. cit.

(7) Alberto Pico, *l.* 20.

3.—While Germany was thus agitated with this dispute, the famous brief of Leo X. arrived there in 1613; and here we must introduce Luther. Martin Luther (13) was born in Eisleben, in Saxony, in 1483. His parents were poor, and when he afterwards acquired such a sad notoriety, some were not satisfied without tracing his birth to the agency of the devil (14), a report to which his own extraordinary assertions gave some colour at the time, since he said in one of his sermons to the people, that he had eaten a peck of salt (15) with the devil, and in his work "De Missa Privata," or low Mass, he says he disputed with the devil on this subject, and was convinced by him that private Masses should be abolished (16). "Luther," said the devil, "it is now fifteen years that you are saying private Masses;—what would the consequence be, if on the altar you were adoring bread and wine? would you not be guilty of idolatry?" "I am a Priest," said Luther, "ordained by my Bishop, and I have done everything through obedience." "But," added the devil, "Turks and Gentiles also sacrifice through obedience, and what say you if your ordination be false?" Such are the powerful reasons which convinced Luther. Frederick Staphil (17) relates a curious anecdote concerning this matter. Luther at one time, he says, endeavoured to exorcise a girl in Wittemberg, possessed by an evil spirit, but was so terrified that he tried to escape, both by the door and window, which, to his great consternation, were both made fast;—finally, one of his companions broke open the door with a hatchet, and they escaped (18).

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(8) Alberto, *l.* 11, 12.
(9) Erasm. advers. Hil. *t.* 12; Bernin. loc. cit.
(10) Nat. Alex. cit. *art.* 10, *n.* 12.
(11) Varill. *t* 1, *l*, 7, *p*. 322.
(12) Nat. Alex. loc. cit.
(13) Gotti, Ver. Rel. *t.* 2, *c.* 108, *sec.* 2; Baron. Ann. 1517, *n.* 56; Varillas Istor. &c. *t.* 1, *l.* 3, *p.* 129; Hermant, Histor. Concili, *t.* 2, *c.* 227.
(14) Gotti. cit. *sec.* 2, *n.* 3.
(15) Nat Alex. loc. cit; Gotti, loc. cit. *sec.* 2, *n.* 2.
(16) Gotti, *sec.* 5, *n.* 2.

4.—If Luther was not the child of Satan, however, few laboured so strenuously in his service. His name originally was *Luder;* but as the vulgar meaning of that word was not the most elegant, he changed it to Luther. Applying himself at an early age to literature, he went to Erfurt, in Thuringia, and at the age of twenty years graduated as a Master of Philosophy. While pursuing his legal and philosophical studies in that University, he happened to take a walk in the country with a fellow-student, who was struck dead by lightning at his side. Under the influence of terror, and not moved by devotion, he made a vow to enter into religion, and became an Augustinian Friar, in the Convent of Erfurt (19). "It was not," he says, "by my own free will I became a Monk, but terrified by a sudden death, I made a vow to that effect." This took place in 1504, in the 22nd year of his age, and was a matter of great suprise to his father and friends, who previously never perceived in him any tendency to piety (20).

5.—After his profession and ordination he was commanded by his superiors, as an exercise of humility, to beg through the city, as was the custom of the Order at that period. He refused, and in the year 1508 left the Convent and Academy of Erfurt, in which he was employed, greatly to the satisfaction of his colleagues in that University, who could not bear his violent temper, and went to Wittemberg, where Duke Frederick, Elector of Saxony, had a little before founded a University, in which he obtained the chair of Philosophy. He was soon after sent to Rome, to settle some dispute raised in his Order, and having satisfactorily arranged every thing, he returned to Wittemberg, and received from Andrew Carlostad, Dean of the University, the dignity of Doctor of Theology. The entire expense of taking his degree was borne by the Elector, who conceived a very great liking for him (21). He was certainly a man of fine genius, a subtle reasoner, deeply read in the Schoolmen and Holy Fathers, but, even then, as Cochleus tells us, filled with vices—proud, ambitious, petulant, seditious, evil-tongued—and even his moral character was tainted (22); he was a man of great eloquence, both in speaking and writing, but so rude and rugged, that in all his works we scarcely find a polished period; he was so vain of himself, that he despised the most learned writers of the Church, and he especially attacked the doctrines of St. Thomas, so much esteemed by the Council of Trent.

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(17) Staphil. Resp. contra Jac. Smidelin, *p*. 404.

(18) Varillas, loc. cit. *l*. 14, *p*. 31.

(19) Luther Præfat. ad lib. de Vot. Mon.

(20) Nat. Alex. ibid, *sec.* 1, *n.* 1; Gotti, loc. cit. *sec*. 2.

6.—Leo X. wishing, as Hermant tells us (23), to raise a fund for the recovery of the Holy Land, or, according to the more generally received opinion (24), to finish the building of St. Peter's Church, commenced by Julius II., committed to Cardinal Albert, Archbishop and Elector of Mayence, the promulgation of a Brief, granting many Indulgences to those who contributed alms for this purpose. The Archbishop committed the publication of these Indulgences to a Dominican Doctor, John Tetzel, who had already discharged a similar commission in aid of the Teutonic Knights, when they were attacked by the Duke of Muscovy, and who was reputed an eloquent preacher. This was highly displeasing to John Staupitz, Vicar-General of the Augustinians, and a great favourite of the Duke of Saxony; he, therefore, with the Duke's permission, charged Luther with the duty of preaching against the abuse of these Indulgences. He immediately began to attack these abuses, and truth compels us to admit that abuses had crept into the mode of collecting these alms, which scandalized the people. He, however, not only preached against the abuses which existed, but against the validity of Indulgences altogether, and immediately wrote a long letter to the Archbishop of Mayence, in which he gave an exaggerated account of the errors preached in their distribution, such as, that whoever took an Indulgence was certain of salvation, and was absolved from all punishment and penalties of sin, and to this letter he tacked ninety-five propositions, in which he asserted that the doctrine of Indulgences altogether was a very doubtful matter. He did not rest satisfied with sending them to the Archbishop; he posted them on the doors of the Church of All Saints in Wittemburg, sent printed copies of them through all Germany, and had them publicly sustained by his scholars in the University. He was answered by Father Tetzel in Frankfort, who proved the doctrine of the Church, and as he was armed with Inquisitorial powers, condemned these propositions as heretical. When this came to Luther's ears, he retorted in the most insolent manner, and from these few sparks, that fire was kindled which not only ran through Germany, but through Denmark, Norway, Sweden, and the most remote countries of the North (25).

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(21) Hermant, Histor. Conc. *t.* 1, *c.* 228; Nat. Alex. *t.* 19, *art.* 11, *sec.* 1, *n.* 1; Van Ranst Hær. *p.* 298; Gotti Ver. Rel. *c.* 108, *sec.* 2, *n.* 6.

(22) Nat. Alex. *sec.* 1, *n.* 3; Hermant, loc. cit.; Van Ranst, loc. cit.

(23) Hermant, loc. cit. *c.* 227.

(24) Nat. Alex. Gotti, Van Ranst, Bernino, &c.

7.—In the year 1518, Luther sent his conclusions to the Pope, in a pamphlet, entitled "Resolutiones Disputationum de Indulgentiarum virtute;" and in the preface, he thus addresses him: "Holy Father, prostrate at your Holiness' feet, I offer myself, with all I possess; vivify or destroy, call, revoke, reject, as you will, I recognise your voice as the voice of Christ, presiding and speaking in you; if I deserve death, I refuse not to die" (26). With such protestations of submission did he endeavour to deceive the Pope, but as Cardinal Gotti (27) remarks, in this very letter, he protests that he adopts no other sentiments than those of the Scriptures, and intends merely to oppose the Schoolmen. Leo X. having now received both Luther's and Tetzel's writings, clearly saw the poison which flowed from the pen of the former, and accordingly summoned him to Rome, to defend himself.

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(25) Hermant, *c.* 228; Van Ranst, *p.* 299; Gotti, *c.* 108, *sec.* 3, *n.* 3.

(26) Ap. Van Ranst, His. *p.* 300.

(27) Gotti, *sec.* 2, *n.* 8.

Luther excused himself on the plea of delicate health, and the want of means to undertake so long a journey, and added, that he had strong suspicions of the Roman judges; he also induced the Duke of Saxony, and the University of Wittemberg, to write to his Holiness to the same effect, and to request him to appoint judges in Germany to try the cause (28). The Pope dreaded to entrust the case to the decision of the Germans, as Luther already had a powerful party in his own country; he, therefore, sent as his Legate, a *latere,* Thomas Vio, called Cardinal Cajetan, commissioning him to call on the secular power to have Luther arrested, to absolve him from all censures, in case he retracted his errors; but should he obstinately persist in maintaining them to excommunicate him (29).

8.—On the Legate's arrival in Augsburg, he summoned Luther before him, and imposed three commandments on him: First—That he should retract the propositions asserted by him. Secondly—That he should cease from publishing them, and finally, that he should reject all doctrines censured by the Church. Luther answered that he never broached any doctrine in opposition to the Church, but Cajetan reminded him that he denied the treasure of the merits of Jesus Christ, and his Saints, in virtue of which, the Pope dispensed Indulgences, as Clement VI. declared in the Constitution *Unigenitus;* that he also asserted that to obtain the fruit of the Sacraments, it was only required to have the faith of obtaining them. Luther made some reply, but the Cardinal, smiling, said he did not come to argue with him, but to receive his submission, as he had been appointed (30). Luther was alarmed at finding himself in Augsburg, then totally Catholic, without a safe conduct (although Noel Alexander (31) says, he obtained one from Maximilian; Hermant, Van Ranst, and Gotti, deny it (32), and Varillas wonders at his boldness in presenting himself without it), and asked time for reflection, which was granted him, and on the following day he presented himself before the Legate, together with a Notary Public, and four Senators of Augsburg, and presented a writing signed with his own hand, saying that he followed and revered the Roman Church in all her acts and sayings, past, present, and to come, and that if ever he said anything against her, he now revoked and unsaid it. The Cardinal, well aware that he had written several things which were not in accordance with the Catholic Faith, wished to have a still more ample retractation, but still he flattered himself that the one obtained was so much gained. Luther, however, soon slipped through his fingers, for he then persisted that he had neither said nor written anything repugnant to the Scriptures, Fathers, Councils, Decretals, or reason; that his propositions were true, and that he was prepared to defend them, but, nevertheless, that he would submit them to the judgment of the three Imperial Academies of Basle, Fribourg, and Louvain, or of Paris (33).

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(28) Gotti, ibid, *n.* 9, & Van Ranst, loc cit.

(29) Nat. Alex. *t.* 19, *ar.* 11, *sec.* 4; Gotti, loc. cit. *sec.* 2, *n.* 20; Hermant, *t.* 2, *c.* 229.

(30) Hermant, *c.* 230.

(31) Nat. Alex. loc. cit. *sec.* 4.

(32) Hermant, cit. *c.* 230; Van Ranst, *p.* 302; Gotti, *sec.* 3, *n.* 10.

9.—The Cardinal still insisted on the three primary conditions. Luther asked time to answer in writing, and the next day presented a document, in which he advanced many opinions, not only against the value of Indulgences, but also against the merits of the Saints, and good works, propping up his opinions by false reasoning, Cardinal Cajetan heard him out, and then told him not again to appear before him, unless he came prepared to retract his heresy. Luther then left Augsburg, and wrote to the Cardinal, saying that his opinions were founded on truth, and supported by reason and Scripture, but, notwithstanding, it was his wish still to subject himself to the Church, and to keep silence regarding Indulgences, if his adversaries were commanded to keep silent, likewise (34). The Cardinal gave him no answer, so Luther, fearing sentence would be passed against him, appealed from the Cardinal to the Pope, and had the appeal posted on the church doors (35). Van Ranst censures Cajetan for not imprisoning Luther, when he had him in Augsburg without a safe conduct, knowing him to be a man of such deceitful cunning, and so extinguishing, in its commencement, that great fire, which consumed so great a part of Europe, by introducing to the people a religion so much the more pernicious, as it was so favourable to sensual licence. Luther himself, afterwards, deriding the whole transaction, says (36): "I there heard that new Latin language, that teaching the truth was disturbing the Church, and that denying Christ was exalting the Church." It is then he appealed, first to the Pope, and afterwards from the Pope to the Council (37).

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(33) Nat Alex. *ar.* 11, *sec.* 4, *n.* 1; Gotti, *c.* 108, *sec.* 3, *n.* 10.

(34) Nat. Alex. loc. cit; Van Ranst, *p.* 302.

(35) Van Ranst, *p* 302.

10.—The Legate, seeing the obstinacy of Luther, wrote to the Elector Frederick, telling him that this friar was a heretic, unworthy of his protection, and that he should send him to Rome, or at all events banish him from his States. The Elector immediately transmitted the letter to Luther, who, on his escape from the power of the Legate, began to make the most rabid attacks on the Pope, calling him tyrant and Antichrist: "He (the Pope) has refused peace," said he, "then let it be war, and we shall see whether Luther or the Pope shall be first hurt." Notwithstanding his boasting, the Legate's letter to the Elector terrified him, and he indited a most humble letter, declaring himself guiltless of any crime against Faith, and praying for a continuance of his protection (38). Hermant says the Elector protected Luther, not only on account of his affection for his newly founded University of Wittemberg, on which he shed so much lustre, but also through hatred to the Elector Albert, of Mayence, Luther's most determined enemy (39). This protector of Luther, however, met with a dreadful death, as if to mark the judgment of God. While hunting, he was attacked with apoplexy, accompanied with dreadful convulsions; Luther and Melancthon immediately posted off to assist, or rather to ruin him, in his last agony, but they could not obtain from him a single word; he had lost the use of all his senses, the most dreadful convulsions racked every one of his limbs, his cries were like the roar of a lion, and he died without Sacraments, or without any signs of repentance.

11.—On the 9th of November, 1518, Leo X. published a Bull, on the validity of Indulgences, in which he declared that the Supreme Pontiff alone had the right of granting them without limitation, from the treasures of the merits of Jesus Christ; that this was an article of Faith, and that whoever refused to believe it, should be excluded from the communion of the Church. Ecchius, a man of great learning, and Pro-Chancellor of Ingoldstad, began to write about this time, and subsequently, in 1519, he had a conference with Luther, through the instrumentality of Duke George, Uncle of the Elector Frederick, a good Catholic. This conference took place in Duke George's city of Leipsic, and in his own palace. After debating on many questions there, they agreed to leave the whole matter to the decision of the Universities of Erfurt and Paris. The University of Paris, after an examination of the writings on each side, received the doctrine of Ecchius, and condemned that of Luther. One hundred and four of his propositions were censured, which excited his ire to a great pitch against that University. The following year there was another conference between Luther, accompanied by Carlostad and Ecchius, in which, in six discussions, the doctrines of free-will, of grace, and of good works, were argued by Carlostad. Luther followed, and disputed on Purgatory, the power of absolving sins, reserving cases, the primacy of the Pope, and Indulgences. In this conference, his doctrines were not so heretical as soon after the dispute, for then the force of truth obliged him to admit the Papal primacy, though he said it was of human, not divine right; he also acknowledged a Purgatory, and did not altogether reject Indulgences, solely condemning the abuse of them. The same year his doctrines were condemned by the Universities of Cologne and Louvain (40).

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(36) Luther, *t.* 1; Oper. *p.* 208.

(37) Gotti, *sec.* 3, *n.* 11.

(38) Gotti, *c.* 108, *sec.* 3, *n.* 12; Van Ranst, *p.* 302; Nat. Alex. *sec.* 4, *n.* 1; Hermant, *c.* 229.

(39) Hermant, *c.* 229; Nat. Alex. *sec.* 4, *n.* 1; Van Ranst, *p.* 302.

12.—In the year 1519, the Emperor Maximilian I. died, and there was an interregnum of six months, during which Luther gained many adherents in Wittemberg, not only among the youth of the University, who afterwards scattered themselves through all Saxony, but some of the Professors, and even some of the clergy, secular and regular, became his disciples. Leo X. seeing his party every day gaining strength, and no hope of his retractation, then published in Rome his famous Bull, "Exurge Domine," in which he condemned forty-one of his principal errors as heretical (see third part of this history), and sent his Commissaries to publish it in Germany, ordering, at the same time, his books to be publicly burned in Rome. His Holiness, however, even then exhorts Luther and his followers to return to the fold, and promises to receive with clemency whoever returns before the expiration of two months, at the expiration of which, he orders his Commissaries to excommunicate the perverse, and hand them over to the secular power. The two months being passed, he published another Bull, declaring Luther a heretic, and also that all who followed or favoured him, incurred all the penalties and censures fulminated against heretics (41). Luther, as soon as he heard of the publication of the first Bull of 1520, and the burning of his books in Rome, burned in the public square of Wittemberg, the Bull, and the Book of the Decretals of the Canon Law, saying: "As you have opposed the Saints of the Lord, so may eternal fire destroy you;" and then in a voice of fury, exclaimed: "Let us fight with all our strength against that son of perdition, the Pope, the Cardinals, and all the Roman sink of corruption; let us wash our hands in their blood (42)." From that day to the day of his death, he never ceased writing against the Pope and the Catholic Church, and from the year 1521 to 1546, when he died, he brought to light again in his works, almost every heresy of former ages. Cochleus, speaking of Luther's writings, says (43): "He thus defiled everything holy; he preaches Christ, and tramples on his servants; magnifies faith, and denies good works, and opens a licence to sin; elevates mercy, depresses justice, and throws upon God the cause of all evil; finally, destroys all law, takes the power out of the hands of the magistrate, stirs up the laity against the clergy, the impious against the Pope, the people against princes."

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(40) Van Ranst, *p.* 303; Varillas, *l.* 3, *p.* 48.

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(41) Hermant, *t.* 1, *c.* 230.

(42) Gotti, *c.* 108, *n.* 13.

(43) Cocleus de act, & Script. Luth. Ann. 1523.

§ II.

THE DIETS AND PRINCIPAL CONGRESSES HELD CONCERNING THE HERESY OF LUTHER.

13.–Diet of Worms, where Luther appeared before Charles V., and remains obstinate. 14.–Edict of the Emperor against Luther, who is concealed by the Elector in one of his Castles. 15.–Diet of Spire, where the Emperor publishes a Decree, against which the heretics protest. 16.–Conference with the Zuinglians; Marriage of Luther with an Abbess. 17.–Diet of Augsburg, and Melancthon's Profession of Faith; Melancthon's Treatise, in favour of the authority of the Pope, rejected by Luther. 18.–Another Edict of the Emperor in favour of Religion. 19.–League of Smalkald broken up by the Emperor. 20.–Dispensation given by the Lutherans to the Landgrave to have two wives. 21.–Council of Trent, to which Luther refuses to come; he dies, cursing the Council. 22.–The Lutherans divided into fifty-six Sects. 23.–The Second Diet of Augsburg, in which Charles V. published the injurious Formula of the Interim. 24, 25.–The heresy of Luther takes possession of Sweden, Denmark, Norway, and other Kingdoms.

13.—The first Conference was in the Imperial Diet, assembled in Worms. Luther still continued augmenting his party, and pouring forth calumnies and vituperations against the Holy See. At the request of the Pope, Charles V. then wrote to the Elector of Saxony, to deliver up Luther, or, at all events, to banish him from his territories. The Elector, on receipt of the letter, said that as the Diet was now so near, it would be better to refer the whole matter to its decision. Luther was most anxious to appear in this illustrious assembly, hoping, by his harangue, to obtain a favourable reception for his doctrine, especially as at the request of his patron, the Elector, he obtained not only permission to attend, but also a safe conduct from the Emperor himself. The Diet assembled in 1521, and Luther arrived in Worms, on the 17th of April. Ecchius asked him, in the name of the Emperor, if he acknowledged himself the author of the books published in his name, and if it was his intention to defend them. He admitted the books were his; but as to defending them, he said, as that was an affair of importance to the Word of God, and the salvation of souls, he required time to give an answer. The

Emperor gave him a day for consideration, and he next day said, that among his books some contained arguments on Religion, and these he could not conscientiously retract; others were written in his own defence, and he confessed that he was guilty of excess in his attacks on his adversaries, the slaves of the Pope, but that they first provoked him to it. Ecchius required a more lucid answer. He then turned to the Emperor, and said he could not absolutely retract anything he had taught in his lectures, his sermons, or his writings, until convinced by Scripture and reason, and that both Pope and Councils were fallible judges in this matter (1).

14.—The Emperor, perceiving his obstinacy, after some conversation with him, dismissed him. He might then have arrested him, as he was in his power, but he disdained violating the safe conduct he himself had given him. Notwithstanding, he published, on the 26th of May, an edict, with consent of the Princes of the Empire, and of its Orders and States, in which he declared Luther a notorious and obstinate heretic, and prohibited any one to receive or protect him, under the severest penalties. He moreover ordained, that, after the term of the safe conduct expired, which was twenty days, he should be proceeded against wherever found (2); and he would not have escaped, were it not for the Elector Frederick, who bribed the soldiers who escorted him, and had him conveyed to a place of security. A report was then spread abroad, that Luther was imprisoned before the expiration of the safe conduct, but the Elector had him conveyed to the Castle of Watzberg, near Alstad, in Thuringia, a place which Luther afterwards called his Patmos. He remained there nearly ten months, well concealed and guarded, and there he finished the plan of his heresy, and wrote many of his works. In the works written here, Luther principally attacked the scholastic Theologians, especially St. Thomas, whose works he said were filled with heresies. We should not wonder he called the works of St. Thomas heretical, who centuries before had confuted his own pestilential errors (3).

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(1) Nat. Alex. *sec.* 14, *n.* 4; Varill. *t.* 1, *l.* 4, dalla, *p.* 175; Van Ranst, *p.* 304.

(2) Nat. Alex. loc. cit.; Van Ranst, *p.* 205.

(3) Hermant, c. 230, 231; Van Ranst, loc. cit.

15.—In the year 1529, another Diet was held in the city of Spire, by the Emperor's orders, in which it was decided, that in these places in which the edict of Worms was accepted, it should be observed; but that wherever the ancient religion was changed, and its restoration could not be effected without public disturbances, matters should remain as they were until the celebration of a General Council. It was, besides, decided that Mass should freely be celebrated in the places infected with Lutheranism, and that the Gospel should be explained, according to the interpretation of the Fathers approved by the Church. The Elector Frederick of Saxony, George of Branderburg, Ernest and Francis, Dukes of Luneburg, Wolfgang of Anhalt, and fourteen confederate cities (thirteen, according to Protestant historians), *protested* against this Decree, as contrary to the truth of the Gospel, and appealed to a future Council, or to some judge not suspected, and from this protest arose the famous designation of Protestant (4).

16.—The same year another Conference, composed of Lutherans and Zuinglians, or Sacramentarians, was held in Marpurg, under the patronage of the Landgrave of Hesse, to endeavour to establish a union between their respective sects. Luther, Melancthon, Jonas, Osiander, Brenzius, and Agricola appeared on one side, and Zuinglius, Ecolampadius, Bucer, and Hedio, on the other. They agreed on all points, with the exception of the Eucharist, as the Zuinglians totally denied the Real Presence of Christ. Several other Conferences were held to remove, if possible, the discussion of doctrine objected to then by the Catholics, but all ended without coming to any agreement. In this the Providence of God is apparent: the Roman Church could thus oppose to the innovators that unity of doctrine she always possessed, and the heretics were always confounded on this point (5). About this period Luther married an Abbess of a Convent. His fellow-heresiarch Zuinglius, also a priest, had already violated his vows, by a sacrilegious marriage, and Luther would have done the same long before, only he was restrained by the Elector of Saxony, who, though a heretic, shuddered at the marriage of a Religious, and protested he would oppose it by every means in his power. On the other hand, Luther was now quite taken with Catherine Bora, a lady of noble family, but poor, and who, forced by poverty, embraced a religious life, without any vocation for that state, in a Convent at Misnia, and finally became Abbess. Reading one of Luther's works, she came across his treatise on the nullity of religious vows, and requested him to visit her. He called on her frequently, and finally induced her to leave her Convent, and come to Wittemberg with him, where, devoid of all shame, he married her with great solemnity, the Elector Frederic, who constantly opposed it, being now dead; and such was the force of his example and discourses, that he soon after induced the Grand Master of the Teutonic Order (6) to celebrate his sacrilegious nuptials, likewise. Those marriages provoked that witticism of Erasmus, who said that the heresies of his day all ended, like a comedy, in marriage.

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(4) Nat. Alex. *t.* 9, *sec.* 4, *n.* 9, ex Sleidano, *l.* 6; Van Ranst, *q.* 306; Hermant, *t.* 2, *c.* 244.

(5) Van Ranst, *p.* 306; Nat. Alex. loc. cit. *n.* 10.

17.—In the July of 1530, the famous Diet of Augsburg was held. The Emperor and all the Princes being assembled at the Diet, and the feast of Corpus Christi falling at the same time, an order was given to the Princes to attend the procession. The Protestants refused, on the plea that this was one of the Roman superstitions; the Elector of Saxony, nevertheless, whose duty it was to carry the sword of state before the Emperor (7), consulted his Theologians, who gave it as their opinion, that in this case he might consider it a mere human ceremony, and that, like Naam, the Syrian, who bowed down before the idol, when the King leaned on his arm in the temple, he might attend. In this Diet the Catholic party was represented by John Ecchius, Conrad Wimpin, and John Cochleus, and the Lutheran by Melancthon, Brenzius and Schnapsius. The Lutheran Princes presented to the Emperor the Profession of Faith drawn up by Philip Melancthon, who endeavoured as much as possible to soften down the opinions opposed to Catholicity. This is the famous Confession of Augsburg, afterwards the Creed of the majority of Lutherans. In those Articles they admitted: First—That we are not justified by Faith alone, but by Faith and Grace. Second—That in good works not only Grace alone concurs, but our co-operation likewise. Third—That the Church contains not only the elect, but also the reprobate. Fourth—That free-will exists in man, though without Divine Grace he cannot be justified. Fifth—That the Saints pray to God for us, and that it is a pious practice to venerate their memories on certain days, abstracting, however, from either approving or condemning their invocation. In ten other chapters of less importance they agree with Catholics. They agreed, likewise, in saying that Jesus Christ is present in the Eucharist, in each species, and did not condemn the laity who communicated in one kind only. They allowed the jurisdiction of Bishops, and that obedience was due to them by Pastors, Preachers, and Priests, in Spiritual matters, and that censures published by them, according to the rule of Scripture, are of avail. The Emperor, hoping it would render easier the establishment of peace, joined to the commissions two jurists, for each side, along with Ecchius and Melancthon; but this Conference never was closed, because, as Sleidan tells us, Melancthon was not permitted by Luther to sign the treaty, although he was most anxious for the establishment of peace, as he declares in his letter to the Legate Campeggio: "We have no dogma," he says, "different from the Roman Church; we are ready to yield her obedience, if, in her clemency, she will relax or wink at some little matters. We still profess obedience to the Roman Pontiff, if he does not cast us off" (8). Varillas (9) mentions a curious fact relative to this. When Francis I., King of France, invited Melancthon to Paris, to teach in the University (in which he did not succeed), he received from him a pamphlet, in which he laid it down as a principle, that it was necessary to preserve the pre-eminence and authority of the Roman Pontiff, to preserve the unity of doctrine. Nothing could exceed Luther's rage when he heard of this, and he told Melancthon that he had a mind to break with him altogether, and that he was now about to ruin the Religion it cost him twenty years' labour to establish, by destroying the authority of the Pope.

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(6) Varillas, *t.* 1, *p.* 306; Hermant, *t.* 2, *c.* 243.

(7) Nat. Alex. loc. cit. *sec.* 4, *n.* 11; Van Ranst, *p.* 307.

18.—The Zuinglians presented their confession of Faith at the same Diet, in the name of the four cities of Strasburg, Constance,

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(8) Nat. Alex. loc. cit. *n.* 11; Hermant, *c.* 244.

(9) Varillas, *t.* 1, *l.* 10, *p.* 445, *coll.* 1.

Meningen, and Lindau, which differed from the Lutheran one only in the doctrine of the Eucharist. At the breaking up of the Diet, the Emperor promulgated an edict, in which the Lutheran Princes and cities were allowed, until the 15th of April following, to wait for a General Council, and again become united with the Catholic Church, and the rest of the Empire. It was forbidden them to allow any innovations in Religious matters, or any works contrary to Religion to be published in their respective territories, and that all should unite in opposition to the Anabaptists and Zuinglians. The Lutherans refused to accept these articles, and all hopes of peace being at an end, asked leave to depart. Before they left, however, the Emperor published an edict, subscribed by the remaining Princes and Orders of the Empire, that all should persevere in the ancient Religion, condemning the sects of the Anabaptists, Zuinglians, and Lutherans, and commanding all to hold themselves in readiness to attend at the Council, which he promised he would induce the Pope to summon in six months (10).

19.—The Protestants refused obedience to this Decree, and met in Smalcald, a city of Franconia, and there, in 1531, formed the famous League of Smalcald, to defend with force of arms the doctrines they professed ; but they refused the admission of the Zuinglians into this League, on account of their errors regarding the Holy Sacrament. This was the cause of the famous battle of Mulberg, on the Elbe, in 1547, in which Charles V. was victorious, and John, Elector of Saxony, and Philip, the Landgrave, the two chiefs of the heretical party in Germany, were made prisoners (11). The whole power of Protestantism would have been broken by this defeat, had not Maurice of Saxony, the nephew of the imprisoned Elector, taken up arms against Charles (12). The Landgrave obtained his liberty, but was obliged to beg pardon of the Emperor prostrate at his feet, and surrender his States into his hands (13).

20.—This Philip is the same who obtained, in 1539, from Luther and other faithful Ministers of the Gospel, as they called themselves, that remarkable dispensation to marry two wives at the same time. Varillas says (14), that the Landgrave, though previous to his marriage he always led a moral life, could not, after the loss of his faith, content himself with one wife, and persuaded himself that Luther and the Theologians of his sect would grant him a dispensation to marry another. He well knew whom he had to deal with: he assembled them in Wittemberg, and though they well knew the difficult position in which they were placed, and the scandal they would give by yielding to his wishes, still his influence had greater weight with them than the laws of Christ or the dictates of their consciences. Varillas (*P.* 531) gives the rescript in full by which they dispense with him. They say they could not introduce into the New Testament the provisions of the Old Law, which permitted a plurality of wives, as Christ says they shall be *two* in one flesh, but they likewise say that there are certain cases in which the New Law can be dispensed with; that the case of the Prince was one of these; but that, in order to avoid scandal it would be necessary that the second marriage should be celebrated privately, in the presence of few witnesses; and this document is subscribed by Luther, Melancthon, Bucer, and five other Lutheran Doctors. The marriage was soon after privately celebrated in presence of Luther, Melancthon, and six other persons. The Landgrave died, according to De Thou, in 1567.

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(10) Nat. Alex. *sec.* 4, *n.* 10, in fin. ex Cochlæo in Act. Lutheri & Sleidano, *l.* 7 ; Van Ranst, *p.* 307.

(11) Nat. Alex. *sec.* 4, *n.* 13 ; Hermant, *t.* 2, *c.* 245.

(12) Van Ranst, *p.* 307 ; Nat. Alex. *t.* 19, *c.* 10, *sec.* 4, *n.* 1.

(13) Nat. Alex. loc. cit.

21.—The Council of Trent was opened on the 13th of December, 1545, under Paul III., was continued under Julius III., and being many times suspended for various causes, was formally concluded under Pius IV., in December, 1563. Luther frequently called on the Pope to summon a General Council, but now that it was assembled he would not attend it, knowing full well his doctrines would be there condemned. First, he appealed from the Legate to the Pope—then from the Pope not sufficiently informed to the Pope better informed—then from the Pope to a Council—and now from the Council to himself. Such has been the invariable practice of heresiarchs: to refute the decisions of the Pope they appeal to a Council; condemned by a Council, they reject the decisions of both. Thus Luther refused to attend the

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(14) Varillas, *t.* 1, *l.* 7, *p.* 530, *c.* 2.

Council, and after his death his example was followed by the other Protestants, who refused even to avail themselves of the safe conduct given to them for that effect. While the Fathers were making preparations for the Fourth Session, news of Luther's death was brought to Trent; he went to Eisleben towards the end of January, at the invitation of some of his friends, to arrange some differences, when he was then told he was invited to the Council. He exclaimed in a rage: "I will go, and may I lose my head if I do not defend my opinions against all the world; that which comes forth from my mouth is not my anger but the anger of God" (15). A longer journey, however, was before him; he died in the sixty-third year of his age, on the 17th of February, 1546. After eating a hearty supper and enjoying himself, jesting as usual, he was a few hours after attacked with dreadful pains, and thus he died. Raging against the Council a little before his death, he said to Justus Jonas, one of his followers: "Pray for our Lord God and his Gospel, that it may turn out well, for the Council of Trent and the abominable Pope are grievously opposed to him." Saying this he died, and went to receive the reward of all his blasphemies against the Faith, and of the thousands of souls he led to perdition. His body was placed in a tin coffin, and borne on a triumphal car to Wittemberg, followed by his concubine, Catherine, and his three sons, John, Martin, and Paul, in a coach, and a great multitude, both on foot and horseback. Philip Melancthon preached his funeral oration in Latin, and Pomeranius in German. Pomeranius also composed that inscription for his tomb, worthy alike of the master and the disciple: "Pestis eram vivus, moriens ero mors tua, Papa"—"I was the plague of the Pope while living, dying I will be his death" (16).

22.—The Lutherans were invited to the Council by various briefs of the Popes, but always refused to attend (17). They were afterwards summoned by the Emperor Ferdinand, on the re-opening of the Council; but they required conditions which could not be granted (18). They at first split into two sects,

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(15) Cochleus in Actis Lutheri.

(16) Gotti, *c.* 105, *s.* 5, *n.* 7; Van Ranst, *p.* 308; Bernin. *t.* 4, *sec.* 16, *c.* 5. *p.*454; Varillas, *t.* 2, *l.*14, *p.*34.

(17) Varillas, *t.* 2, *l.* 24, *p.* 366.

(18) Varillas, *l.* 25, *p.* 393.

Rigorous and Relaxed Lutherans (19), and these two, as Lindan afterwards informs us, were divided into fifty-six sects (20).

23.—In another Diet, celebrated in Augsburg, in 1547, the Emperor Charles V. restored the Catholic religion in that city; but in the following year, as Noel Alexander (21) tells us, he tarnished his glory by publishing the famous *Interim,* thus usurping the authority to decide on questions of Faith and ecclesiastical discipline. We should, says Noel Alexander, hold this Interim in the same detestation as the Enoticon of Zeno, the Ecthesis of Heraclius, and the Tiphos of Constans. In the year 1552 he again tarnished his honour, for after routing Maurice of Saxony, he made peace with him, and granted freedom of worship in his states to the professors of the Confession of Augsburg. In the year 1556 he gave up the government of the Empire to his brother Ferdinand, King of the Romans, and retired to the Jeromite Monastery of St. Justus, in Estremadura, in Spain, giving himself up to God alone, and preparing for death, which overtook him on the 21st of September, 1558, in the fifty-eighth year of his age (22).

24.—Luther's heresy, through the instrumentality of his disciples, soon spread from Germany into the neighbouring kingdoms, and first of all it infected Sweden. This kingdom, at first idolatrous, received the Catholic Faith in 1155, which was finally established in 1416, and continued the Faith of the nation till the reign of Gustavus Erickson. Lutheranism was introduced into this country in 1523, by Olaus Petri, who imbibed it in the University of Wittemberg; along with many others, he gained over King Gustavus, who gave leave to the preachers to propound, and to all leave to follow, their doctrines, and also permitted the Religious to marry. It was his wish that the old ceremonies should be kept up, to deceive the people; but he caused all the ancient books to be burned, and introduced new ones, written by heretics; thus in four years Lutheranism was established in Sweden. Gustavus, at his death, left the crown to his son, Eric XIV.; but his reign was but short, for his younger brother, John, declared war against him, and dethroned him in

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(19) Varill. *t.* 2, *l.* 17, *p.* 122, & *l.* 24, *p.* 364.

(20) Lindan Epist. Roræm in Luther.

(21) Nat. Alex. *t.* 19, *c.* 10, *art.* 5, *p.* 321.

(22) Nat. Alex. loc. cit. *c.* 10, *art.* 5.

1569. Before John came to the crown, he was a good Catholic, and desired to re-unite Sweden to the Church, especially as the Pope sent him an excellent missioner to strengthen him in the Faith. He commenced the good work by publishing a liturgy opposed to the Lutheran, and intending gradually to abolish the heresy. He then wrote to the Pope, saying, he hoped to gain Sweden altogether to the Faith, if his Holiness would grant four conditions: First—That the nobility should not be disturbed in the possession of the ecclesiastical property they held. Second—That the married Bishops and Priests should have liberty to retain their wives. Third—That Communion should be given in both kinds. Fourth—That the Church service should be celebrated in the vulgar tongue. The Pope consulted the Cardinals, but refused his request, as he could not well grant him what he refused to so many other Princes. When this answer arrived, the King was already wavering in his determination to support the true Faith, fearful of causing a revolt with which he was threatened; this unfavourable answer decided him, and he gave up all hopes, and followed the religion of his States. His Queen, a zealous Catholic, a sister of Sigismund Augustus, King of Poland, was so much affected by the change in her husband's dispositions, that she survived but a short time. In twelve months after the King followed her, and left the throne to his son Sigismund, then King of Poland. Charles of Sudermania, who governed the kingdom in the Sovereign's absence, usurped the crown, and his crime was sanctioned by the States, who declared Sigismund's right to the throne null and void, on account of his religion. Charles, therefore, being settled on the throne, established Lutheranism in Sweden. He was succeeded by his son, Gustavus Adolphus, one of the greatest enemies Catholicity had either in Sweden or Germany; but his daughter Christina renounced the throne, sooner than give up the faith she embraced, and lived and died in the Catholic Church. She left the kingdom to Charles Gustavus, her cousin, who reigned for six years, and transmitted it to his son, Charles V., and to the present day no other religion but Lutheranism is publicly professed in Sweden (23).

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(23) Historia Relig. Jovet, *t.* 2, *p.* 324.

25.—Denmark and Norway underwent a similar misfortune with Sweden. Idolatry was predominant in Denmark till the year 826, when the Catholic religion was established by Regnor I., and continued to be the only religion of the kingdom, till in 1523 Lutheranism was introduced by Christian II. The judgment of God, however, soon fell on him, as he was dethroned by his subjects, and banished, with all his family. His uncle, Frederick, was chosen to succeed him. He gave liberty to the Protestants to preach their doctrine, and to his subjects to follow it. Not, however, content with this, he soon began a cruel persecution against the Bishops, and against every Catholic who defended his religion, and many sealed their religion with their blood. This impious Monarch met an awfully sudden death while he was banqueting on Good Friday, and was succeeded by Christian III., who completed the final separation of Denmark from the Catholic Church. Thus in a short time Lutheranism became dominant in these kingdoms, and continues to hold its sway there. There are many Calvinistic congregations in Denmark, as Christian permitted the Scotch Presbyterians to found churches there. There are also some Catholics, but they *were* obliged to assemble privately for the Holy Sacrifice, and even now, though the spirit of the age is opposed to persecution, they labour under many restraints and disabilities. Norway, till lately, and Iceland at the present day, belongs to Denmark, and Lutheranism is likewise the religion of these countries, though the people, especially in the country parts, preserve many Catholic traditions, but they were till lately destitute of Priests and sacrifice.* In Lapland, some Pagans remain as yet, who adore the spirits of the woods, and fire, and water; they have no Catholic Missioner to instruct them. There are, indeed, but few Catholics altogether in the Northern kingdoms. Formerly, the Dominicans, Franciscans, Carthusians, Cistercians, and Brigittines, had Convents there, but now all have disappeared (24).

(24) Joves, cit. *p.* 343.

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* N.B.—Bishops have been appointed lately to Sweden and Norway.

§ III.

ERRORS OF LUTHER.

26.–Forty-one Errors of Luther condemned by Leo X. 27.–Other Errors taken from his Books. 28.–Luther's Remorse of Conscience. 29.–His Abuse of Henry VIII.; his erroneous translation of the New Testament; the Books he rejected. 30.–His method of celebrating Mass. 31.–His Book against the Sacramentarians, who denied the Real Presence of Christ in the Eucharist.

26.—First in order, come the forty-one propositions of Luther, condemned by Leo X. in his Bull *Exurge Domine,* published in 1520, which is found in the Bullarium of Leo X. (Constit. 40), in Cochleus's account of Luther's proceedings, and also in Bernini's (1) works. They are as follows: First—It is a usual, but a heretical opinion, that the Sacraments of the New Law give justifying grace to those who place no hindrance in the way. Second—To deny that sin remains in a child after baptism, is, through the mouth of Paul, to trample both on Christ and Paul. Third—The tendency to sin (*Fomes peccati*), although there is no actual sin, delays the soul, after leaving the body, from entering into heaven. Fourth—The imperfect charity of one about to die necessarily induces a great fear, which of itself is enough to make the pains of Purgatory, and excludes from the kingdom. Fifth—That the parts of Penance are three—Contrition, Confession, and Satisfaction; is founded neither in Scripture, nor in the ancient Holy Christian Doctors. Sixth—Contrition, which is obtained by examination, recollection, and detestation of sins, by which a person recollects his years in the bitterness of his soul, pondering on the grievousness, the multitude, and the foulness of his sins, the loss of eternal beatitude, and the incurring eternal damnation—this contrition only makes a man a hypocrite, and a greater sinner. Seventh—That proverb is most true, and better than all the doctrine about conditions given as yet: the highest Penance is not to act so again, and the best

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(1) Bernin. *t.* 4, *sec.* 16, *c.* 2, *p.* 285.

Penance is a new life. Eighth—Presume not by any means to confess venial sins, and not even every wicked sin; for it is impossible that you should know all your mortal sins, and hence, in the primitive Church only these manifestly mortal were confessed. Ninth—When we wish clearly to confess everything, we act as if we wished to leave nothing to the mercy of God to pardon. Tenth—Sins are not remitted to any one, unless (the Priest remitting them) he believes they are remitted—yea, the sin remains, unless he believes it remitted; for the remission of sin and the donation of grace is not enough, but we must also believe it is remitted. Eleventh—You should on no account trust you are absolved on account of your contrition, but because of the words of Christ: "Whatsoever thou shalt loose." Hence, I say, trust, if you obtain the Priest's absolution, and believe strongly you are absolved, and you will be truly absolved, no matter about contrition. Twelfth—If by impossibility you should confess without contrition, or the Priest should absolve you only in joke, and you, nevertheless, believe you are absolved, you are most certainly absolved. Thirteenth—In the Sacraments of Penance and the Remission of Sins, the Pope or Bishop does no more than the lowest Priest—nay, if a Priest cannot be had, any Christian, even a woman or child, has the same power. Fourteenth—No one ought to answer a Priest that he is contrite, nor ought a Priest to ask such a question. Fifteenth—They are in great error who approach the Sacrament of the Eucharist with trust, because they have confessed, are not conscious to themselves of any mortal sins, have said the prayers and preparations for Communion—all these eat and drink unto themselves judgment; but if they believe and trust, they will then obtain grace: this faith alone makes them pure and worthy. Sixteenth—It seems advisable that the Church, in a General Council, should declare that the laity should communicate under both kinds, and the Bohemians who do so are not heretics, but schismatics. Seventeenth—The treasures of the Church, from which the Pope grants Indulgences, are not the merits of Christ or his Saints. Eighteenth—Indulgences are pious frauds of the faithful, and remission of good works, and are of the number of those things that are lawful, but not expedient. Nineteenth—Indulgences are of no value to those who truly obtain them for the remission of the punishment due to the Divine justice for their actual sins. Twentieth—They are seduced who believe Indulgences are salutary and useful for the fruit of the spirit. Twenty-first—Indulgences are necessary only for public crimes, and should be granted only to the hardened and impatient. Twenty-second—For six classes of persons Indulgences are neither useful nor necessary—to wit, the dead, those on the point of death, the sick, those who are lawfully impeded, those who have not committed crimes, those who have committed crimes, but not public ones, and those who mend their lives. Twenty-third—Excommunications are merely external penalties, and do not deprive a man of the common spiritual prayers of the Church. Twenty-fourth—Christians should be taught rather to love excommunication than to fear it. Twenty-fifth—The Roman Pontiff, the successor of Peter, is not the Vicar of Christ instituted by Christ himself in St. Peter, Vicar over all the Churches of the world. Twenty-sixth—The word of Christ to St. Peter, "Whatsoever thou shalt loose upon earth," &c., extended but to what St. Peter himself alone had bound. Twenty-seventh—It is not certainly in the power of the Pope or the Church by any means to lay down articles of faith nor laws of morals, nor good works. Twenty-eighth—If the Pope, with a great part of the Church, should think so and so, although not in error, it is, nevertheless, neither sin nor heresy to think the contrary, especially in a matter not necessary to salvation, until by a General Council one thing is rejected and the other approved. Twenty-ninth—We have a way open to us for weakening the authority of Councils, and freely contradicting their acts, and judging their decrees, by freely confessing whatever appears true, no matter whether approved or condemned by any Council. Thirtieth—Some of the articles of John Huss, condemned in the Council of Constance, are most Christian, most true, and most Evangelical, such as not even the universal Church could condemn. Thirty-first—The just man sins in every good work. Thirty-second—A good work, be it never so well performed, is a venial sin. Thirty-third—It is against the will of the spirit to burn heretics. Thirty-fourth—To fight against the Turks is to oppose the will of God, who punishes our iniquities through them. Thirty-fifth—No man can be certain that he is not in a constant state of mortal sin on account of the most hidden vice of pride. Thirty-sixth—Free will after sin is a matter of name alone, and while one does what is in him, he sins mortally. Thirty-seventh—Purgatory cannot be proved from the Holy Scriptures contained in the Canon of Scripture. Thirty-eighth—The souls in Purgatory are not sure of their salvation—at least all of them; nor is it proved by reason or Scripture that they are beyond the state of merit or of increasing charity. Thirty-ninth—The souls in Purgatory continually sin, as long as they seek relief and dread their punishment. Fortieth—Souls freed from Purgatory by the suffrages of the living, enjoy a less share of beatitude than if they satisfied the Divine justice themselves. Forty-first—Ecclesiastical Prelates and secular Princes would do no wrong if they abolished the mendicant Orders.

27.—Besides the errors here enumerated and condemned by the Bull, there are many others mentioned and enumerated by Noel Alexander, and Cardinal Gotti (2), extracted from various works of Luther, as from the treatise "De Indulgentiis," "De Reformatione," "Respon. ad lib. Catharini," "De Captivitate Babilonica," "Contra Latomum," "De Missa privata," "Contra Episc. Ordinem," "Contra Henricum VIII. Regem," "Novi Testamenti Translatio," "De Formula Missæ et Communionis," "Ad Waldenses, &c.," "Contra Carlostadium," "De Servo arbitro," "Contra Anabaptistas," and other works, printed in Wittemberg, in several volumes. Here are some of his most remarkable errors: First—A Priest, though he does it in mockery or in jest, still both validly baptizes and absolves. Second—It is a foul error for any one to imagine he can make satisfaction for his sins, which God gratuitously pardons. Three—Baptism does not take away all sin. Fourth—Led astray by wicked Doctors, we think we are free from sin, by Baptism and contrition; also that good works are available for increasing merit, and satisfying for sin. Fifth—Those who have made it a precept, obliging under mortal sin to communicate at Easter, have sinned greviously themselves. Sixth—It is not God, but the Pope, who commands auricular confession to a Priest. Whoever wishes to receive the Holy

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(2) Nat. Alex. *t.* 19, *art.* 11, *sec.* 2; Gotti, *c.* 108, *sec.* 4; Tournelly, Comp. Thol. *t.* 5, *p.* 1, *diss.* 5, *art.* 2.

Sacrament, should receive it entire (that is under both kinds), or abstain from it altogether. Seventh—The right of interpreting Scriptures is equal in the laity as in the learned. Eighth—The Roman Church in the time of St. Gregory was not above other Churches. Ninth—God commands impossibilities to man. Tenth—God requires supreme perfection from every Christian. Eleventh—There are no such things as Evangelical Counsels; they are all Precepts. Twelfth—We should give greater faith to a layman, having the authority of Scripture, than to a Pope, a Council, or even to the Church. Thirteenth—Peter was not the Prince of the Apostles. Fourteenth—The Pope is the Vicar of Christ by human right alone. Fifteenth—A sin is venial, not by its own nature, but by the mercy of God. Sixteenth—I believe a Council and the Church never errs in matters of Faith, but as to the rest, it is not necessary they should be infallible. Seventeenth—The primacy of the Roman Pontiff is not of Divine right. Eighteenth—There are not Seven Sacraments, and for the present there should only be established Baptism, Penance, and the Bread. Nineteenth—We can believe, without heresy, that real bread is present on the altar. Twentieth—The Gospel does not permit the Mass to be a sacrifice. Twenty-first—The Mass is nothing else but the words of Christ: "Take and eat, &c.," the promise of Christ. Twenty-second—It is a dangerous error to call Penance, and believe it to be, the plank after shipwreck. Twenty-third—It it impious to assert that the Sacraments are efficacious signs of grace, unless we should say that when there is undoubted faith, they confer grace. Twenty-four—All vows, both of Religious Orders and of good works, should be abolished. Twenty-fifth—It is sufficient for a brother to confess to a brother, for to all Christians that were, has been addressed: "Whatsoever ye shall bind on earth." Twenty-sixth—Bishops have not the right of reserving cases. Twenty-seventh—A change of life is true satisfaction. Twenty-eighth—There is no reason why Confirmation should be reckoned among the Sacraments. Twenty-ninth—Matrimony is not a Sacrament. Thirtieth—Impediments of Spiritual affinity, of crime, and of order, are but human comments. Thirty-first—The Sacrament of Orders was invented by the Pope's Church. Thirty-second—The Council of Constance erred, and many things were rashly determined on, such as, that the Divine essence neither generates nor is generated, that the soul is the substantial form of the human body. Thirty-third—All Christians are Priests, and have the same power in the words and Sacraments. Thirty-fourth—Extreme Unction is not a Sacrament; there are only two Sacraments, Baptism and the Bread. Thirty-fifth—The Sacrament of Penance is nothing also, but a way and return to Baptism. Thirty-sixth—Antecedent grace is that movement which is made in us without us, not without our active and vital concurrence (as a stone which is merely passive to physical acts), but without our free and indifferent action. It was thus Luther explained efficacious grace, and on this he founded his system, that the will of a man, both for good and evil, is operated upon by necessity; saying, that by grace a necessity is induced into the will, not by coaction, for the will acts spontaneously, but by necessity; and in another place, he says, that by sin the will has lost its liberty, not that liberty which Theologians call a *coactione,* but, *a necessitate,* it has lost its indifference.

28.—In his book on the Sacrifice of the Mass, we may perceive how remorse torments him. "How often," he says, "has my heart beat, reprehending me—Are you always wise? Do all others err? Have so many centuries passed in ignorance? How will it be if you are in error, and you lead so many along with you to damnation? But at length Christ (the devil he should have said) confirmed me."

29.—In the year 1522, Henry VIII. wrote a book in defence of the Seven Sacraments. Luther, answering him, calls him a fool, says he will trample on the crowned blasphemer, and that his own doctrines are from heaven. In the same year, he published his German translation of the New Testament, in which learned Catholics discover a thousand errors; he rejects altogether the Epistle of St. Paul to the Hebrews, the Epistles of St. James and St. Jude, and the Apocalypse; he made many changes after the first edition, no less than thirty-three, in the Gospel of St. Matthew alone. In the words of St. Paul, *chap.* iii, *v.* 3, "For we account a man to be justified by Faith without the works of the law," he adds the word *alone,* "by Faith alone." In the Diet of Augsburg, some one said to him, that the Catholics spoke very loudly of this interpretation, when he made that arrogant answer: "If your Papist prattles any more about this word *alone,* tell him that Doctor Martin Luther wishes it to be so; sic volo, sic jubeo, sit pro ratione voluntas—I wish so, I order so, let my will be sufficient reason for it."

30.—In the year 1523, he composed his book, "De Formula Missæ et Communionis;" he abolished the Introits of the Sundays, all the Festivals of Saints, with the exception of the Purification and Annunciation of the Blessed Virgin; he retained the Kyrie, the Gloria, and *one* Collect, the Epistle, the Gospel, and the Nicene Creed, but all in the vulgar tongue; he then passed on to the Preface, omitting all the rest; he then says: "Who, the day before he suffered," &c., as in the Catholic Sacrifice of the Mass, but the words of the Consecration are chaunted as loud as the Pater Noster, that they may be heard by the people. After the Consecration, the Sanctus is sung, and the Benedictus qui venit, said; the bread and the chalice is elevated, immediately after the Pater Noster is said, without any other prayer; then the Pax Domini, &c. The communion follows, and while that is going on, the Agnus Dei is sung; he approves of the Orationes Domine Jesu, &c., and Corpus D. N. J. C., custodiat, &c. He allows the Communion to be sung, but in place of the last Collect, chaunts the prayer, Quod ore sumpsimus, &c., and instead of the Ite Missa est, says Benedicamus Domine. He gives the chalice to all, permits the use of vestments, but without any blessing, and prohibits private Masses. To prepare for Communion, he says, Confession may be permitted as useful, but it is not necessary. He allows Matins to be said, with three lessons, the Hours, Vespers, and Complin.

31.—In the year 1525, Carlostad attacked the doctrine of the Real Presence of Christ in the Holy Sacrament, saying that the word *this* did not refer to the bread, but to the body of Christ crucified. Luther opposed him in his book, "Contra Prophetas seu Fanaticos;" in this he first speaks of Images, and says that in the law of Moses it was Images of the Deity alone which were prohibited; he before admitted the Images of the Saints and the Cross. Speaking of the Sacrament he says, by the word *hoc, this,* the bread is pointed out, and that Christ is truly and carnally in the supper. The bread and the body are united in the bread, and (speaking of the Incarnation) as man is God, so the bread is called his body and the body bread. Thus Luther falsely constitutes a second hypostatic union between the bread and the body of Christ. Hospinian quotes a sermon Luther preached against the Sacramentarians, where, speaking of the peace they wished to have established, if the Lutherans would grant them the liberty to deny the Real Presence, he says: "Cursed be such concord, which tears asunder and despises the Church." He then derides their false interpretation of the words, "This is my body." He commences with Zuinglius, who says the word *is* is the same as *signifies.* "We have the Scripture," says Luther, "which says, This *is* my body; but is there any place in the Scriptures where it is written, This *signifies* my body." He then ridicules the interpretation of the others. "Carlostad," he says, "distorts the word *this*; Ecolampadius tortures the word *body;* others transpose the word *this,* and say, my body which shall be delivered for you is *this;* others say, *that* which is given for you, *this* is my body; others maintain the text, this is my body, for my commemoration; and others again say, this is not an article of Faith." Returning, then, on Ecolampadius, who said it was blasphemous to assert that God was kneaded, baked, and made of bread, he retorts: "It would also, I suppose, be blasphemous to say God was made man—that it was most insulting to the Divine Majesty to be crucified by wicked men—and concludes, by "saying: "The Sacramentarians prepare the way for denial of all the articles of Faith, and they already begin to believe nothing." Speaking of Transubstantiation, he says: "It makes but little difference for any one to believe the bread to remain or not to remain in the Eucharist, if he believes in Transubstantiation." In an agreement made with Bucer, at Wittemberg, in 1526, he granted that the body and blood of Christ remained in the Sacrament only while it was received.

IV.

THE DISCIPLES OF LUTHER.

32.–Melancthon and his Character. 33.–His Faith, and the Augsburg Confession composed by him. 34.–Matthias Flaccus, Author of the Centuries, 35.–John Agricola, Chief of the Antinomians; Atheists. 36.–Andrew Osiander, Francis Stancar, and Andrew Musculus. 37.–John Brenzius, Chief of the Ubiquists. 38.–Gaspar Sneckenfield abhorred even by Luther for his impiety. 39.–Martin Chemnitz, the Prince of Protestant Theologians, and opponent of the Council of Trent.

32.—Philip Melancthon, Luther's chief and best beloved disciple, was a German, born in Brettan, in the Palatinate, of a very poor family, in the year 1497. He was a man of profound learning, and, at the age of twenty-four, was appointed one of the professors of Wittemberg by the Duke of Saxony. There he became imbued with Lutheran opinions, but as he was a man of the greatest mildness of manner, and so opposed to strife that he never spoke a harsh word against any one, he was anxious to bring about a union between all the Religions of Germany; and on that account in many points smoothened down the harsh doctrines of Luther, and frequently, in writing to his friends, as Bossuet, in his History of the Variations, tells us, he complained that Luther was going too far. He was a man of great genius, but undecided in his opinions, and so fond of indifference that his disciples formed themselves into a sect called Indifferentists, or Adiaphorists. The famous Confession of Augsburg was drawn up by him at the Diet, and his followers were on that account sometimes called Confessionists (1).

33.—He divided his Confession into twenty-one articles, and stated his opinions with such moderation, that Luther afterwards complained that Philip, in endeavouring to smoothen down his doctrine, destroyed it (2). He admitted the liberty of human will, rejected the opinion of Luther, that God is the author of sin, and approved of the Mass. All these points were opposed to Luther's system. He was at length so tired with the way matters went on among the Reformers, that he intended to leave them altogether, and retire into Poland, there to wait the decision of the Council, whatever it should be (3). His opinions were very unsteady regarding matters of Faith: thus, he says, man can be justified by Faith alone; and his rival, Osiander, says he changed his mind fourteen times on this one subject. He was selected to arrange a treaty of peace with the Sacramentarians, but notwithstanding all his endeavours he never could succeed (4). Gotti, quoting Cochleus (5), says, that with all his anxiety to smoothen down any harsh points in the system, he only threw oil and not water on the flames. He died in Wittemberg in 1556, according to Van Ranst, or in 1560, according to Gotti, at the age of sixty-one. Many authors relate that, being at the point of death, his mother said to him: "My son, I was a Catholic; you have caused me to forsake that Faith; you are now about to appear before God, and tell me truly, I charge you, which is the better Faith, the Catholic or the Lutheran?" He answered: "The Lutheran is an easier religion, but the Catholic is more secure for salvation" (6). Berti relates (7) that he himself composed his own epitaph, as follows:—

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(1) Nat. Alex. *t.* 19, *a.* 11; *s.* 3, *n.* 4; Gotti, Ver. Rel. *s.* 109, *sec.* 3; Van Ranst. *p.* 308; Hermant, *c.* 241.

(2) Hermant, loc. cit.

"Iste brevis tumulus miseri tenit ossa Philippi,
Qui qualis fuerit nescio, talis erat."

These are not the words of Faith, and would imply that he much doubted of his eternal salvation.

34.—Matthias Flaccus Illiricus, born in Albona, in Istria, had the misfortune to study in Wittemberg, under Luther, and became afterwards the Chief of the Rigid Lutherans. He was the principal of the compilers of the Centuries of Magdeburg, an Ecclesiastical History, published in 1560, and to refute which Cardinal Baronius published his celebrated Annals. Flaccus died in Frankfort, in 1575, at the age of fifty-five. He disagreed in many things with Luther. Striger (8) sustained an erroneous opinion, bordering on Pelagianism, that Original Sin was but a slight accident, which did not substantially corrupt the whole human race; and Flaccus, on the contrary, renewing the blasphemous errors of the Manicheans, said that Original Sin was the substance itself of man, which deprived him of free will, and of every good movement, and drove him necessarily on to evil, from which Faith in Jesus Christ alone could save him. On that account, he denied the necessity of good works for salvation, and his followers were called Substantialists (9).

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(3) Varillas Hist. 20, 2, *l.* 24, *p.* 363.
(4) Varillas. *s.* 1, *l.* 8, *p.* 364.
(5) Gotti, loc. cit. *n.* 2.
(6) Floremund, *l.* 2, *c.* 9; Van Ranst, & Gotti, loc. cit.; & Nat. Alex. loc. cit. *n.* 10.
(7) Berti, His. *sec.* 16, *c.* 3.
(8) Ap. Spondam. ad. an. 1560, *n.* 32.

35.—John Agricola was a townsman of Luther, and was for a time his disciple, but became afterwards the founder of a sect, called Antinomians, or Law Opposers, for he rejected all authority of law, and taught that you may become a sensualist, a thief, a robber, but if you believe you will be saved (10). Varillas says that Luther brought the errors of Agricola before the University of Wittemberg, as subversive of all the value of good works, and, on their condemnation, he retracted them; but after Luther's death he went to Berlin, and again commenced teaching his blasphemies, where he died without any sign of repentance, at the age of seventy-four (11). Florinundus calls the Antinomians Atheists, who believe in neither God nor the devil.

36.—Andrew Osiander was the son of a smith in the Mark of Branderburg. He taught that Christ was the justifier of mankind, not according to the human, but according to the Divine Nature (12); and opposed to him was Francis Stancaro, of Mantua, who taught that Christ saved man by the human nature, not by the Divine Nature (13). Thus Osiander taught the errors of Eutyches, and Stancaro those of Nestorius (14). In answer to the first, we have to remark that, although it is God that justifies, still he wishes to avail himself of the humanity of Christ (which was alone capable of suffering, and making atonement), as of an instrument for the salvation of mankind.

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(9) Gotti, *c.* 109, *sec.* 7, *n.* 1, 2; Van Ranst, *p.* 310; Varillas, *t.* 1, *l.* 17, *p.* 122, & *t.* 2, *l.* 24, *p.* 363; Nat. Alex. *t.* 19, *a.* 11, *sec.* 3, *n.* 10.

(10) Nat Alex. *t.* 19, *a.* 11, *sec.* 3, *n.* 7; Gotti, *c.* 109, *sec.* 5, *n.* 7; Van Ranst, *p.* 310.

(11) Varillas, *t.* 1, *l.* 11, *p.* 512.

(12) Remund. in Synopsi, *l.* 2, *c.* 16.

(13) Gotti, loc. cit. *sec.* 6, *n.* 1 ad 6; N. Alex, loc. cit. *n.* 8; Van Ranst, cit. *p.* 310.

(14) Gotti, *sec.* 7, *n.* 8; Van Ranst, loc. cit.; Nat. Alex. loc. cit. *n.* 11.

The Passion of Christ, says St. Thomas (15), is the cause of our justification, not, indeed, as a principal agent, but as an instrument, inasmuch as the humanity is the instrument of his Divinity, and hence the Council of Trent has declared (*Sess.* 6, *Cap.* 7) the efficient cause of this justification is God—the meritorious cause is Jesus Christ, who, on the wood of the Cross, merited for us justification (16), and satisfied for us to God the Father. In answer to Stancaro, who teaches that Christ saved mankind, as man alone, but not as God, we have but to consider what is already said, because if Christ, according to the flesh, deserved for man the grace of salvation, nevertheless it was the Divinity, and not the humanity, which granted this grace to man. Andrew Musculus of Lorraine opposed both Osiander and Stancaro, but with just as great a heresy, for he taught that the Divine Nature of Christ, as well as the human nature, died on the Cross. This was nothing else but the blasphemy of Eutyches, that the Divinity suffered for the salvation of mankind (17). Remond (18) tells us, that at that period new churches were every day forming in every corner of Germany, and changing as quickly as the moon, and that two hundred sects existed at one time among the Reformers. No wonder that Duke George of Saxony said that the people of Wittemberg could not tell to-day what their faith would be to-morrow.

37.—John Brenzius, a Suabian, and Canon of Wittemberg, was already a priest, when he became the disciple of Luther, and imitated his master in taking a wife. He taught that the concupiscence which remains in the soul after Baptism is a sin, contrary to the Council of Trent, which declares that the Catholic Church never understood that concupiscence should be called a sin, but that it is from sin, and inclines to sin. He also said that the body of Christ, by the personal union with the Word, is everywhere, and, consequently, that Jesus Christ is in the Host before consecration; and, explaining the words, "This is my body," he says, that denotes that the body of Christ is already present. Hence the sect who acknowledged him as their chief was called Ubiquists (19), and even Luther was one of his adherents (20).

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(15) St. Thomas, *p.* 3, *q.* 64, *ar.* 1.

(16) Gotti, *sec.* 7, *n.* 8; Van Ranst, *p.* 310.

(17) Gotti, loc. cit. *sec.* 6.

(18) Remund. in Synopsi, *l.* 2, *c.* 14, *n.* 2.

38.—Gaspar Schwenkfeldt, a noble Silesian, and a man of learning, while Luther was attacking the Church, took up arms also against her, and attacked the Lutherans as well. We should not mind the Scriptures, he says, as they are not the word of God, only a dead letter, and, therefore, should only obey the private inspirations of the Holy Ghost; he condemns sermons and spiritual lectures, for, in the Gospel of St. Matthew, we are told that we have but one Master, and he is in heaven. He taught, at the same time, the errors of the Manicheans, of Sabellius, of Photius, and also of Zuinglius, denying the Real Presence of Christ in the Eucharist. Osius says the devil's gospel commenced with Luther, but was brought to perfection by this monster of hell, who had more followers in many parts of Germany and Switzerland than the arch-heretic himself (21). Gotti informs us, that he sent a messenger to Luther, with his writings, begging of him to correct them; but he, seeing them filled with abominable heresies, returned him the following answer: "May your spirit, and all those who participate with Sacramentarians and Eutychians, fall into perdition." After Luther's death, this sect increased somewhat; but in a Synod, held at Naumburg, in 1554, by Bucer, Melancthon, and some others, all the author's works were condemned (22).

39.—Martin Chemnitz was a poor woolcomber's son, in the Mark of Branderburg. He was born in 1522, and followed his father's business until the age of fourteen, when he commenced his studies in Wittemberg. His Theological Professor was Melancthon, who was so well satisfied with the progress he made, that he called him the Prince of Protestant Theologians. He taught Theology in Brunswick, for thirty years, and died in 1586, the sixty-fourth year of his age. Chemnitz laboured strenuously, along with Bucer, to bring about an agreement between the Lutherans and Sacramentarians, but without effect. He published many works, but his principal one is the "Examen

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(19) Nat. Alex. *t.* 1, *sec.* 3, *n.* 8, 9; Gotti, *sec.* 6, *n.* 8 ad 10; Van Ranst, *p.* 293.

(20) Bossuet, Istor. *l.* 2, *n.* 41.

(21) Gotti, *c.* 109, *sec.* 5; Nat. Alex. *t.* 19, *sec.* 3, *n.* 6; Van Ranst, *p.* 311.

(22) Gotti, loc. cit.

Con. Tridentini," in which he endeavours to upset the decisions of the Council. He does not admit, as Canonical, any books of Scripture, only those approved of by all the Churches, not those approved of by Councils alone; he praises the Greek and Hebrew text, and rejects the Vulgate wherever it disagrees with them; he rejects tradition, but believes in free will, and thinks that, with the assistance of grace, it can accomplish something good. He says that man is justified by Faith alone, through medium of which the merits of Christ are applied to him, and that good works are necessary to salvation, but still have no merit. Baptism and the Eucharist, he says, are properly the only Sacraments—the rest are but pious rites; and in the Eucharist he rejects both the Transubstantiation of the Catholics, and the Impanation of the Lutherans, but does not decide whether the body of Christ is really present in the bread and wine; he merely says it is not a carnal presence, that Christ is there alone in the actual use of the Communion, and that it must always be taken under both kinds. He admits that the Mass may be called a sacrifice, but not a true sacrifice, only under the general denomination of a good work. It is not necessary, he says, speaking of the sacrament of Penance, to confess all our sins, but he allows the absolution of the Minister, though not as coming from the Minister himself, but from Christ, through his promise. Purgatory, according to him, cannot be proved from Scripture. We should honour the Saints, their images, and relics, but not have recourse to their intercession, and we should observe the Sundays, but no other festival (23).

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(23) Apud, Gotti, *c.* 109, *sec.* 7, *n.* 1 ad 7.

§ V.

THE ANABAPTISTS.

40.–The Anabaptists; they refuse Baptism to Children. 41.–Their Leaders—Seditions and Defeat. 42.–Are again defeated under their Chief, Munzer, who is converted at his death. 43.–They rebel again under John of Leyden, who causes himself to be crowned King, is condemned to a cruel death, and dies penitent. 44.–Errors of the Anabaptists. 45.–They are split into various sects.

40.—The Anabaptists were likewise the spawn of Lutheranism. The chief doctrine of those heretics was, that children should not be baptized in infancy, as, not having come to the use of reason, they were incapable of real belief and salvation, according to the words of the Gospel: "He that believeth, and is baptized, shall be saved; he that believeth not shall be condemned" (Mark, xvi, 16); hence they were called Anabaptists, as they taught that those who were baptized in infancy should be rebaptized. Now this error sprung from Luther himself, who asserted it was better to leave infants without Baptism, than to baptize them when they had no Faith of their own (1). These unfortunate persons, however, should remember, that in the text of the Gospel quoted it is adults are meant, who are capable of actual Faith, for infants, who are incapable of it, receive the grace of the Sacrament through the Faith of the Church in which they are baptized, and as, without any actual fault of theirs, they contract original sin, it is but just that they should receive the grace of Jesus Christ without actual Faith, for, as St. Augustin writes (2), as they are sick with the weight of another sin, they are healed by another's confession, and are saved. Our Lord says, in St. Matthew, xix, 14: "Suffer little children to come to me, for of such is the kingdom of heaven." As, therefore, little children can acquire the kingdom of heaven, so can they receive Baptism, without which no one can enter into heaven. The Church has received it as a tradition from the

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(1) Gotti, Ver. Rel. *t.* 2, *c.*110, *sec.* 1, *n.* 1.

(2) August. Serm. 176, alias 10, de Verb Apost.

Apostles—so says Origen (3)—to give Baptism to infants, and St. Irenæus, Tertullian, St. Gregory of Nazianzen, St. Ambrose, St. Cyprian, and St. Augustin, all bear witness to the same practice. Hence, the Council of Trent, anathematizing those who asserted that persons baptized before they came to the use of reason should be re-baptized, uses the following words: "If any one should say that children having received Baptism should not be numbered among the faithful, because they have not actual faith, and, therefore, when they come to the years of discretion, that they should be re-baptized, or that it is better to omit Baptism, than to baptize in the faith of the Church alone those who have not actual faith, let him be anathema." This Canon condemns most clearly both the Anabaptist and Lutheran heresies.

41.—The chief of the Anabaptists was Nicholas Stork, or Storchius, sometimes also called Pelargus. He was at first a disciple of Luther, but soon the head of a new heresy, which he preached in 1522, saying it was revealed to him from heaven. Being banished from Wittemberg, he went to Thuringia, where, together with his first error, he preached many others, such as that all men enjoy universal freedom from restraint, that all property is common, and should be equally divided, and that all Bishops, Magistrates, and Princes, who opposed his true Church should be put to death (4). Here he was joined by Thomas Munzer, a Priest, a follower of Luther, also, who pretended to lead a most mortified life, and boasted of having frequent ecstacies and extraordinary communications from the Deity. He abused the Pope for teaching too severe a doctrine, and Luther for promulgating too lax a one. He everywhere censured Luther's morals and conduct, accused him of debauchery and lasciviousness, and said it was impossible to believe God would make use of so wicked a man to reform his Church. Through Luther's influence, he and all his followers were banished from Saxony (5). He then went to Thuringia, and preached the same errors as Storchius, especially in Munster, teaching the country people that they should not obey either Prelates or Princes. In a short time he rallied round him the great body of the Anabaptists, and led forth three hundred thousand ignorant peasants (6), causing them to forsake their spades for the sword, and promising them the assistance of God in their battles. These poor deluded creatures at first did a great deal of harm, but when regular troops were brought against them, they were soon, notwithstanding their immense numbers, completely routed, not being trained to the use of arms. Those who escaped the slaughter marched towards Lorrain, with the intention of devastating that province; but the Count Claude of Guise, brother to the Duke of Lorrain, slaughtered twenty thousand of them in three victories which he gained (7). Sleidan (8) says that these poor peasants, when they were attacked by the troops, appeared quite demented, and neither defended themselves nor fled, but began to sing a popular hymn, imploring the assistance of the Holy Ghost, whose protection, according to Munzer's promises, they expected.

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(3) Orig. *t.* 2, *p.* 35, St. Iren. *p* 147, *n.* 4; Tertul. *p.* 231; St. Greg. Naz. *t.* 1, *p.* 658; St. Amb. *t.* 1, *p.* 349; St. Cypr. Epist. ad Fidum, *n.* 59; St. Aug. Serm. 10, de Verb. Apost. alias 177.

(4) Nat. Alex. *t.* 18, *art.* 11, *sec.* 12; Gotti, loc. cit. *n.* 2.

(5) Varillas, *t.* 1, *l.* 6, *p.* 266.

44.—In the meantime, while Munzer, with his Anabaptist followers, were ravaging Thuringia, they were encountered by an army commanded by Duke George of Saxony, who promised them peace if they laid down their arms; but Munzer, thinking himself lost if the conditions were accepted, encouraged them to refuse all accommodation, and to kill the officer who bore a flag of truce to them. This treachery infuriated the soldiers, who immediately attacked them; they made a stout resistance at first, encouraged by Munzer, who told them he would catch the balls of the enemy in his sleeve, and such was the effect this promise had on them, that many of them stood firm before the cannon of the enemy. This did not, however, last long; the greater part fled, and the rest were taken prisoners. Munzer fled with the rest, and, without being recognized, hid himself in Franchausen, pretending to be sick; he was there discovered, taken and condemned, along with Pfeiffer, an apostate Premonstratensian Canon, to have his head cut off in Mulhausen. This war lasted five months, and it is said cost the lives of a hundred and thirty-five thousand peasants (9). Pfeiffer died an obstinate heretic. Munzer's death is related in different ways—some say he died with the greatest boldness, and challenged the Judges and Princes, telling them to read the Bible, the word of God; and these were his last words. But the more general opinion is, and Noel Alexander says it can be relied on as fact, that previous to his death he retracted his errors, confessed to a Priest, received the Viaticum, and after offering up some devout prayers, bared his neck to the executioner's sword (10).

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(6) Varillas, *p.* 270; Hermant Hist. *t.* 2, *c.* 239.

(7) Hermant, loc. cit.; Varill. *p.* 267.

(8) Ap. Gotti ibid, *n.* 7, ex Sleidan, *l* 5.

(9) Nat. Alex. *t.* 29, *cit. sec.* 12, Gotti, *cit. cap.* 110, *sec.* 1, *n.* 7.

45.—Munzer's death, and the slaughter of so many of the peasantry, did not put an end to this sect. In the year 1534, nearly nine years after his death, a number of people in Westphalia rebelled against their Princes, and seized the city of Munster, when they elected, as their chief, John of Leyden, the son of a Dutch tailor. His first act was to banish the Bishop and all the Catholics of the city, and then pretending to have a revelation from heaven, he caused his followers to crown him King, saying he was elected to that dignity by God himself, and he called himself Rex Justitiæ hujus Mundi; he preached polygamy, and put it in practice by marrying sixteen wives, at the same time; he rejected the Eucharist, but, sitting at a table, distributed bits of bread to his followers, saying: "Take, and eat, and ye shall announce the death of the Lord;" and at the same time the Queen, that is, one of his wives, dispensed the chalice, saying: "Drink, and you shall announce the death of the Lord." He next selected twenty disciples, and sent them as Apostles of God, to preach his doctrine, but all these unfortunates were taken and condemned to death, along with himself, in the year 1535 (11). The mercy of the Lord be praised for ever, since he extended it to John of Leyden; he shewed himself a sincere penitent, and bore, with the most admirable patience, the cruel death and torments inflicted on him; he was three times tortured with pincers by two executioners for two hours, and he bore it all without a murmur, saying he deserved it for his sins, and imploring the Divine Mercy; his companions died in their obstinacy (12), and Hermant says, that his sect has spread its roots into many Christian kingdoms (13).

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(10) Nat. Alex. loc. cit.; Gotti, *n.* 8; Varill. *p.* 288; Van Ranst, *sec.* 16, *p.* 313; Hermant, *c.* 239.

(11) N. Alex. cit. *a.* 12, *n.* 2; Varill. *p.* 427; V. Ranst. *p.* 315; Her. *c.* 241.

(12) Varill. *p.* 436.

(13) Her. loc. cit.; V. Ranst, *p.* 314.

46.—The errors of the Anabaptists were: First—That children should not be baptized, but only adults capable of reason. Second—That no Christian could be a civil magistrate. Third—It is in no case lawful for Christians to swear. Fourth—War is unlawful to Christians.

47.—The Anabaptists soon split into several sects—some say fourteen, some, even seventy. Some were called Munzerites, after Thomas Munzer; some who preferred voluntary poverty, Huttites, from John Hut; others, Augustins, from Augustin Boehem, who taught that heaven would not be opened till after the day of judgment; others, Buholdians. from John (Buhold) of Leyden, whose history we have just given—these preached polygamy, and wished to destroy all the wicked; some Melchiorists, from Melchior Hoffman, who taught that Christ had but one Nature, that he was not born of Mary, and various other errors; some were called Mennonites, from Mennon—these held heretical opinions regarding the Trinity; some Davidians, the followers of one George, who called himself the Third David, the true Messiah, the beloved Son of God, born of the Spirit, not of the flesh, the pardoner of sins; he died in 1556, and promised to rise again in three years. This vain prophecy had some truth in it, for three years afterwards, the Senate of Basle caused him to be disinterred, and his remains burned along with his writings. The Clancularists, when asked if they were Anabaptists, denied it; they had no churches, but preached in private houses and gardens. The Demonists, following the errors of Origen, said the devils would be saved in the end of the world. The Adamites appeared naked in public, having, as they asserted, recovered the pristine innocence of Adam. The Servetians, followers of Michael Servetus, joined to the errors of the Anabaptists, blasphemies against the Trinity and Jesus Christ. The Condormientes slept together without distinction of sex, and called this indecency the new Christian Charity. The Ejulants, or Weepers, said there was no devotion so pleasing to God as weeping and wailing. Noel Alexander and Van Ranst enumerate many other classes of these fanatics (14).

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(14) Nat. Alex. *t.* 19, *art.* 11, *n.* 4; Van Ranst, *p.* 315, & seq.

ARTICLE II.

THE SACRAMENTARIANS.

§ I.

CARLOSTAD.

48.–Carlostad, father of the Sacramentarians. 49.–He is reduced to live by his labour in the field; he gets married, and composed a Mass on that subject. 50.–He dies suddenly.

48.—The father of the Sacramentarians was, as Van Ranst informs us, Andrew Carlostad; he was born in the village from which he took his name, in Franconia, and was Archdeacon of the church of Wittemberg. He was, it is said, the most learned man in Saxony, and was, on that account, a great favourite with the Elector Frederick; he it was who admitted Luther to the Doctorship, and afterwards became his follower in heresy. His pride, however, would not allow him to remain a disciple of Luther, and thus he became chief of the Sacramentarians, teaching, in opposition to Luther, that Christ was not really present in the Eucharist, and, therefore, that the word *this* (this is my body) did not refer to the bread, but to Christ himself, who was about to sacrifice his body for us, as if he were to say: "This is my body which I am about to deliver up for you." Another error he taught in opposition to Luther was the doctrine of the Iconoclasts, that all crucifixes and images of the Saints should be destroyed, and he carried his infidelity to such a pitch in Wittemberg that he abolished the Mass, trampled on the Consecrated Host, and broke the Altars and Images (1). When this came to Luther's ears, who was then concealed in his Patmos of Watzburg, he could restrain himself no longer, and even against the will of the Elector, went to Wittemberg, and caused the Altars and Images to be restored; and not being able to convince Carlostad of his errors, he deprived him of his benefice and dignities by authority of the Elector, who had him seized, and banished from his territories along with the woman he married. Carlostad went to Orlemond in Thuringia, and there wrote that wicked treatise, De Cœna Domini (2), which contains in full his heretical opinions. It happened one day, as Berti tells us (3), that Luther came to this town, and Carlostad, in revenge for the treatment he received from him caused him to be pelted with stones, and to fly from the place. It may be as well here to give Bossuet's account of the war between Luther and Carlostad: In the year 1524 Luther preached in Jena, in presence of Carlostad, who went to visit him after the sermon, and blamed him for the opinion he held regarding the Real Presence. Luther, in a tone of mockery, told him he would give him a gold florin if he would write against him, and took out a florin and handed it to Carlostad, who pocketed it, and they then drank together, to cement the bargain; thus the war commenced. Carlostad's parting benediction to Luther was: "May I see you broken on the wheel!" "And may you break your neck before you quit the town!" rejoined Luther. Behold, says Bossuet, the acts of the new apostles of the Gospel (4).

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(1) Nat. Alex. *t.* 19, *s.* 3; Gotti, Ver. Rel. *c.* 109, *s.* 1; Van Ranst, *s.* 16, *p.* 217; Hermant, *t.* 1, *c.* 231; Varillas, *t.* 1, *l.* 3, *p.* 148.

49.—Notwithstanding all that had passed, Carlostad's friends interfered, and finally induced Luther to permit him to return to Wittemberg, but he agreed to this only on condition that he would not oppose his doctrine for the future. Carlostad, however, ashamed to appear in Wittemberg in the poor state he was reduced to, chose rather to live in another town, where he was reduced to such poverty, that he was obliged to become a porter, and afterwards to turn to field labour along with his wife for subsistence (5). We may here remark that Carlostad was the first of all the priests of the new Gospel who married. In the year 1525, he married a young lady of good family, and he composed a sacrilegious service of Mass, on the occasion of his abominable nuptials. Octavius Lavert and Raynaldus have preserved some parts of it* (6).

(2) Hermant, *c.* 234; Gotti, *s.* 1, *n.* 2; Varillas, *t.* 1, *l.* 3, *p.* 211.

(3) Berti. Brev. Hist. *s.* 3.

(4) Bos. Stor. del. Variaz. *l.* 2, *n.* 12.

(5) Gotti, *c.* 109, *n.* 3, ex cochleo, ad an. 15, 25; V Ranst, *p.* 217; Var. 242

(6) Octavius Lavert. *p.* 117.

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* Deus qui post tam longam et impiam Sacerdotum tuorum cæcitatem Beatum Andream Carlostadium ea gratia donare dignatus es, ut primus, nulla habita

50.—The just chastisement of God, however, always pursues the impious, and thus we see him and his wife, who, being a lady, was ashamed to beg, obliged to earn a scanty subsistence, which they could not always obtain, by working as common field labourers (7). Some time afterwards he went to Switzerland, hoping to get a kind reception from the heretics of that country, whose doctrine regarding the Sacrament of the Altar coincided with his own. But Zuinglius, or Zuingle, wishing to have no competitor, gave him a very cool reception; he then went to Basle, where he was appointed preacher, and where a sudden death overtook him in the midst of his sins (8). Varillas says, that he was seized with apoplexy, coming down from the pulpit, after declaiming against the Real Presence, and dropped dead (9). It was also told at the time, that whilst he was preaching a man of fearful mien appeared to him, and that immediately one of his children ran to him telling him that he had seen the same vision, and that it said to him: "Tell your father that in three days I will deprive him of life, breaking his head." All that is known for certain is that he died suddenly, and died, as he had lived, without any signs of repentance.

(7) Rinal. *an.* 1523, *n.* 74.
(8) Varillas, *l.* 8, *p.* 359.
(9) Lancis. *t.* 4, Ist. *s.* 16, *c.* 3; Var. loc. cit.

Papistici Juris ratione, uxorem ducere ausus fuerit, da quæsumus ut omnes Sacerdotes recepta sana mente, ejus vestigia sequentes ejectis concubinis aut eisdem ductis ad legitimum consortium thori convertantur.

Oremus—Nos ergo concubinis nostris gravati, te Deus poscimus, ut illius, qui Patres nostros sectatus antiquos tibi placet, nos imitatione guadeamus in æternum.

§ II.

ZUINGLIUS.

51.–Zuinglius, and the beginning of his heresy. 52.–His errors. 53.–Congress held before the Senate of Zurich; the decree of the Senate rejected by the other Cantons. 54.–Zuinglius sells his Canonry, and gets married; Victory of the Catholics; and his death.

51.—Ulric Zuinglius was born of an obscure family in a poor village of Switzerland, called Mildenhausen, some say in Moggi; he was at first Parish Priest of two rural parishes, and was afterwards promoted to a parish in Zurich (1). In his early days he was a soldier, but hoping to better his condition, he changed the sword for the gown, and being a man of talent, became a most eloquent preacher. Hearing, in 1519, that Indulgences were to be published in Switzerland, as had been done in Germany, he hoped that would be a favourable occasion for him to acquire notoriety, and advance himself in the estimation of the Court of Rome. But in this he was disappointed; a Franciscan, Father Sampson, was sent by the Pope, to publish the Swiss Indulgences, and with power to prohibit any one else from doing so, unless with his permission. Zuinglius, seeing his hopes frustrated, imitated the example of Luther in Saxony, and began to preach, first, against Indulgences—then against the power of the Pope—and from that passed on to other errors against the Faith (2).

52.—The following were his principal tenets: First—The Mass is not a Sacrifice, but only a commemoration of the Sacrifice once offered on the Cross. Second—We have no necessity of any intercessor but Christ. Third—Christ is our justificator; and here he deduced, that our works are no good as ours, but only as the works of Christ. Fourth—Marriage is fitted for all. Fifth—Those who make a vow of chastity are held by presump-

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(10) Nat. Alex. *t.* 19, *sec.* 16, *art.* 11, *e.* 3, *n.* 2; Gotti, Ver. Rel. *c.* 100, *s.* 2, *n.* 1; Varillas, *t.* 1, *l.* 4, *p.* 155.

(11) Apud. Nat. Alex. *s.* 3, *n.* 2; Gotti, loc. cit. *n.* 1.

tion. Sixth—The power which the Pope and Bishops arrogate to themselves, has no foundation in Holy Writ. Seventh—The confession made to a Priest is not for remission of sin, but should be made solely to obtain advice. Eighth—The Holy Scripture recognizes no Purgatory. Ninth—The Scripture knows no other Priests but those who announce the Word of God. He preached other errors regarding free will. Luther attributed every thing to grace, for salvation; Zuinglius, on the contrary, following the Pelagians, to free will and the force of nature. He broached many other errors regarding the Sacraments, Original Sin, and other points, but his chief blasphemies were against the Holy Eucharist, which turned even Luther against him, who at first called him the strong champion of Christendom, but ended by calling him a heretic. He first said that the Eucharist was a remembrance of the Passion of Christ, but, as Varillas remarks, then came the difficulty, that the Apostle says the Eucharist is to be eaten, but not the remembrance, and he five times changed his mode of explaining the communion; he rejected the Transubstantiation of the Catholics, the Impanation of the Lutherans, and the explanation given by Carlostad (*N.* 48). He then began to teach, that in the words, "This is my body," the word *is* has the same meaning as *signifies*, that is, this bread signifies the body of Christ; but still the difficulty was not solved, for he could no where find that the word *est* was used for *significat* (3), when one morning, at break of day, a spirit, whether a black or white one, he does not remember, spoke to him, and said: "Ignorant man, read the twelfth chapter of Exodus, where it is said, For it is the phase, that is the passage, of the Lord." Behold, said he, here the word *is* stands for the word signifies; and thus he began to teach, that as the Pasch of the Jews was but a mere figure of the passing of the Lord, so the Eucharist was the figure of Christ sacrificed on the Cross. To authenticate this discovery of his, he got the translation of the New Testament printed, and where the text says, "This is my body," he inserted, this "signifies my body" (4). Nothing, however, can be more foolish than this argument, for in Exodus, the explanation is annexed—This is the *Phase*, that is the *passage*, of the

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(3) Zuinglius, *l.* de Subsid. Euch.

(4) Hermant, *t.* 1, *c.* 237.

Lord; but surely the text of the Gospel does not give any explanation, that the words "this *is* my body," refers not to the body, but to the figure of Jesus Christ (5). This error we refute at length in the Confutation X., No. 11.

53.—Zuinglius printed sixty-seven propositions, by way of doubt, and placarded them in all the towns of the Diocese of Constance. The Dominicans preached against them as heretical, and offered to convince Zuinglius of his errors in a public disputation. Zuinglius accepted the challenge, but the Dominicans understood that it was to take place in the presence of the judges appointed by the Bishop of Constance, while he, on the other hand, insisted it should be held in presence of the Senate of Zurich, composed of two hundred laymen, the majority of whom knew not how to read or write; in this move he was successful, for the Senate thought themselves competent judges in religious matters, and would not yield their pretended right to any one; in effect, the Congress took place in their presence, and the Bishop not being able to prevent it, sent his Vicar-General to try and bring matters to some rational arrangement. This took place, according to Varillas, in 1524, and the Senate commanded all the Ecclesiastics of Zurich to attend. Zuinglius first read his Theses, and explained them without meeting with any interruption; he then asked if any one had any reply to make; the Vicar-General answered, that a great deal of what he set forth was an absurdity. Zuinglius replied in his defence. The Vicar-General answered, that he was sent by his Bishop, neither to dispute nor give decisions, that it was a Council alone should decide, and then was silent; the other Ecclesiastics were asked if they had anything to say; they followed the Vicar-General's example, and were silent also; the Senate, therefore, gave the palm of victory to Zuinglius, and made a Decree, that thenceforward the pure Gospel (according to Zuinglius) should be preached in all Zurich, that no more notice should be taken of traditions, and that the Mass and the adoration of the Eucharist should be abolished (6). This decree was opposed by the other Cantons, and in the year 1526, another public disputation was held in Swiss Baden (7), between Zuinglius and Ecolampadius, on the one side, and Ecchius and some others, on the Catholic side, in which the arguments of Ecchius were so convincing, that by a formal Decree, the Swiss recognized the Real Presence of Christ in the Eucharist, the Invocation of Saints, and veneration of Sacred Images, and Purgatory, and condemned the doctrine of Luther and Zuingluis.

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(5) Gotti, loc. cit. *n.* 4; Varill. *l.* 7, *p.* 304; Nat. Alex. loc. cit.

(6) Varill. *t.* 1, *l.* 5, *p.* 214.

54.—In the year 1528, Zuinglius sold his Prebend, and married, shamelessly asserting that he had not sufficient confidence in himself, to resist the vice of incontinence (8), and in the same year, the Canton of Berne united with Zurich in embracing his doctrine. Basle, Schafhausen, St. Gall, and three others, soon followed this example; Lucerne, Switz, Zug, Uri, and Underwalden, remained Catholic, and were soon after obliged to go to war with the heretical Cantons, for the following reason (9). The Catholic party deposed two officers who embraced the Zuinglian doctrines; they were received by the Zuinglians, who provided them with places, and through revenge, prevented the merchants who supplied the Catholic Cantons with corn, as they do not produce enough for their own consumption, from passing through their territories. The Catholics complained of this, as an infraction of the Confederation League, but were told, they were only treated as they deserved, for insulting the new religion. Eight thousand Catholics took the field in October, 1532; fifteen hundred of the Zurich troops were entrenched outside the city; the Catholics assaulted them in that position and put them to flight. Twenty thousand of the Zurich troops then marched out to attack the Catholics, and Zuinglius, against the advice of his friends, insisted on marching at their head. The Catholics with their small number, would have no chance against this army in the open field, so they posted themselves in a narrow pass; they were here assaulted by the Zuinglians, and victory was for some time doubtful, till Zuinglius, while valiantly leading on his troops, was struck to the earth; his followers, thinking he was killed, immediately took to flight, and were pursued by the Catholics with great slaughter, who are said to have killed five thousand Zuinglians, with only the loss of fifteen on their own side (10). Zuinglius was found by two Catholics, who did not know him, among a heap of the slain, prostrate on his face, but still breathing; they asked him if he wished for a Confessor, but got no answer; another now came up, who immediately killed him, and told their commanders; by their orders he was quartered and burned, and some of his followers collected his ashes, and kept it as a relic (11). He was killed on the 11th of October, 1532, in the forty-fourth year of his age, according to Hermant, but Natalis, Gotti, and Van Ranst, say he was forty years old. The war was not yet ended; five other battles were fought, and the Catholics were always victorious; peace was at length concluded, on condition that each Canton should freely profess its own Religion, and thus, with few interruptions, it has continued to the present day (12). Before I dismiss this subject, I will mention a few words of a sermon, or letter, of his, to Francis I. of France, in which he speaks of the glory that Kings are to expect in heaven: "There," he says, "you will see the Redeemer and the redeemed; there you will behold Abel, Noe, Abraham, Isaac; there you will see Hercules, Theseus, Numa, the Catos, the Scipios, &c." This was the language of this new Church Reformer after his apostacy; he places, along with Christ and the Holy Patriarchs, in heaven, the idolaters, and the Pagan gods. Bossuet, in his History of the Variations (13), gives a large extract from this letter.

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(7) Gotti, *c.* 109, *s.* 2, *n.* 11.

(8) Varill. *l.* 7, *p*, 304; Hermant, *c.* 237; Nat. Alex. *c.* 19, *art.* 12, *s.* 3, *n.* 2.

(9) Varill. *l.* 8, *p.* 354; Gotti, loc. cit. *n.* 13.

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(10) Varill. *t.* 1, *l.* 4, *p.* 355.

(11) Nat. Alex. loc. cit.; Gotti, *n.* 13, & Van Ranst, *p.* 318.

(12) Varill. loc. cit. *p.* 358, & seq.

(13) Bossuet, Hist. de Variat. *l.* 2, *n.* 19.

§ III.

ECOLAMPADIUS; BUCER; PETER MARTYR.

55.–Ecolampadius. 56.–Bucer. 57.–Peter Martyr.

55.—John Ecolampadius, a faithful follower of Zuinglius, was a Greek linguist, and held the situation of tutor to the Prince Palatine's children; his friends injudiciously importuned him to become a Monk, so he entered into the Order of St. Brigit, and made his profession (1); but we may judge of his intentions, when we are told that he said: "If I make six hundred vows, I will not observe one of them, unless I like it." "Why," says Florimund (2), "should we wonder at his leaving the cloister, when such were his sentiments on entering it. In a few years he laid aside the cowl, and married, as he said, by the inspiration of the Holy Ghost, and became a follower of Zuinglius, who appointed him Superintendent of Basle (3). He followed Zuinglius's doctrine, regarding the Real Presence, but not his explanation of *est* by *significat* (see *N.* 48), as he explained the text, "this is my body," by "this is the figure of my body" (4). How strange that not one of the new Apostles of the Gospel could agree with another. He died in the year 1532, at the age of forty-nine, only a month after Zuinglius's death, to him a source of the most poignant grief. Luther said he was found dead in his bed, strangled by the devil, a generally received opinion at that time, according to Noel Alexander; others say he died of an ulcer in the *os sacrum;* the general opinion, however, is, that he was found dead in his bed. Many writers, Varillas says (5), tell us that he several times attempted to take away his own life, and that he poisoned himself. Cardinal Gotti quotes others (6), who assert, that a short time previous to his death, he was heard to exclaim: "Alas, I shall soon be in hell;" and also that, just before his death, he said: "I, uncertain and fluctuating in the Faith, have to give an account before the Tribunal of God, and see whether my doctrine is true or false" (7). Foolish man, he had the Church, the pillar and the ground of truth, which condemned his doctrine, and he wished to have it tried at that Tribunal, where, if he found it false (as it was), there would be no remedy to ward off eternal perdition.

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(1) Nat. Alex. *t.* 19, *s.* 3, *n.* 3.

(2) Floremund in Synopsi. *l.* 2, *c.* 8, *n.* 9.

(3) Gotti, loc. cit. *n.* 15.

(4) Gotti, *n.* 16, & Nat. Alex. loc. cit.

(5) Varill. *l.* 8, *p.* 356.

(6) Gotti, *n.* 17.

56.—Martin Bucer was the son of a poor Jew in Strasbourg, who left him at his death on the world, without any one to look to him, and only seven years of age. He was taken in by the Dominicans to serve Mass and assist the servants of the Convent; but finding him endowed with great talents, they gave him the habit of the Order, and put him to study (8). He soon became a great proficient in sacred and profane literature, and received Holy Orders, Cardinal Gotti says (9), without being baptized. He was so taken with Luther's doctrine on Celibacy, that he apostatized, and not only married once, but three times successively, saying, that as a divorce was allowed to the Jews, on account of the hardness of their hearts, it was also permitted to Christians of an extraordinary temperament (10). To the errors of Luther he added others: First—That Baptism is necessary as a positive precept, but that it is not necessary for salvation. Second—That there is no Church which does not err in morals and faith. Third—That before we are justified by God we sin in every good work we do, but that after our justification the good we perform we do through necessity. Fourth—That some are so formed by God for the marriage state, that they cannot be forbidden to marry. Fifth—That usury is not contrary to the Divine command. Sixth—He admitted the Presence of Christ in the Holy Sacrament, but said it was not real, but took place solely by faith. On this account he passed over to the sect of the Sacramentarians, and quarrelled with Luther, and it was in defence of that sect he wrote his Dialogue, "Arbogastus" (11). He was selected by the Landgrave as the most likely person to unite the Zuinglians and Lutherans; but though he held many conferences, he never could succeed, for Luther never would give up the Real Presence of Christ in the Sacrament. He left Strasbourg, where he lived and taught a long time, and in 1549, in the reign of Edward VI., he went to England to join Peter Vermigli, commonly called Peter Martyr, who two years previously was appointed Professor of Theology in Oxford. He had not been three years in England when he died, at the age of sixty-one, in Cambridge, in 1551; and Cardinal Gotti says (12), he was tormented with remorse of conscience in his last moments. His bones were exhumed and burned, by order of Queen Mary, in 1556.

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(7) Gotti, *c.* 109, *s.* 2, in fine.

(8) Gotti, *t.* 2, *c.* 109, *sec.* 4; Varil. *t.* 1, *l.* 8, *p.* 363.

(9) Gotti, loc. cit. *n.* 1.

(10) Varil. loc. cit.

(11) Gotti, loc. cit. *n.* 2, 3; Varil. *t.* 1, *l.* 8, p. 364.

57.—The other celebrated disciple of Zuinglius who, especially in England, endeavoured to disseminate his errors, was Peter Vermigli, a Florentine, commonly called Peter Martyr. He was born in Florence, in 1500, of a noble, but reduced family. His mother, who was acquainted with the Latin language, taught him till he was eighteen years of age, when, according to some authors, he took the Carthusian habit, but the general opinion is, that he became a Canon Regular (13) of St Augustin, in the Monastery of Fiesole. In his noviciate he gave indications of great talent, and was, after his profession, sent to Padua, where he was taught Greek, Hebrew, and Philosophy. He thence went to Bologna to study Theology, and returned with a great stock of learning (14). He next turned his attention to the pulpit, and preached several Lents in the principal cities of Italy. While preaching in the Cathedral of Naples, he had the misfortune to become acquainted with a Spanish lawyer of the name of Valdes, who, by reading Luther's and Calvin's works, became infected with their heresies, and fearing to be discovered in Spain, where the stake awaited him, went to Germany, but the climate not agreeing with him, he came to Naples, and contracted a friendship with Peter Martyr, and then made him a Sacramentarian. As soon as he tasted the poison himself, he began to communicate it to others who used to meet him in a church. This had not gone on long when he was charged with his errors before the Nuncio, and immediately called to Rome. His brethren in religion, with whom he always lived on the best terms, and who certainly believed him innocent, took up his defence most warmly, and he was most fully acquitted and dismissed. From Rome he went to Lucca, where he thought he could establish a Zuinglian congregation, with less risk to himself than in Naples, and he succeeded so far, that among others he made four proselytes among the Professors of the University. They were in a little while discovered, and obliged to fly to the Protestant Cantons of Switzerland, where they soon became Ministers. Peter being discovered also, and not knowing where to fly, turned his steps likewise to Switzerland, hoping that his disciples there would procure a Professorship for him. He went first to Zurich, and afterwards to Basle; but as he wished to make himself the master of all, he met but a cool reception in either place. He then went to Bucer, in Strasbourg, who received every heretic, and procured him immediately a Professorship of Theology. He remained there till called to England, where he went with a Nun he married, and was received with great honour in London, and was appointed to a Chair in Oxford, with double the salary that was promised to him. He returned to Strasbourg, in 1553, and finally went to teach his blasphemies in Zurich, where he died in 1562, loaded with fruits of perdition, for besides the many years he taught his errors in all these places, he composed and left after him also a number of works to sustain them (15).

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(12) Varil. *l.* 11, *p.* 297.

(13) Gotti, loc. cit. *n.* 5.

(14) Varillas, *t.* 2, *l.* 17, *p.* 106; Dizion. Port. alla parola Vermigli.

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(15) Varillas, *l.* 17, *p.* 106; Berti Hist. *sec.* 16, *c.* 3; Van Ranst, *sec.* 16, *p.* 391; Dizion. Portat. loc. cit.

ARTICLE III.

THE HERESIES OF CALVIN.

§ I.

THE BEGINNING AND PROGRESS OF THE HERESY OF CALVIN.

58.–Birth and Studies of Calvin. 59.–He begins to broach his heresy; they seek to imprison him, and he makes his escape through a window. 60.–He commences to disseminate his impieties in Angouleme. 61.–He goes to Germany to see Bucer, and meets Erasmus. 62.–He returns to France, makes some followers, and introduces the "Supper;" he afterwards goes to Basle, and finishes his "Instructions." 63.–He goes to Italy, but is obliged to fly; arrives in Geneva, and is made Master of Theology. 64.–He is embarrassed there. 65.–He flies from Geneva, and returns to Germany, where he marries a widow. 66.–He returns to Geneva, and is put at the head of the Republic; the impious Works he publishes there; his dispute with Bolsec. 67.–He causes Michael Servetus to be burned alive. 68.–Unhappy end of the Calvinistic Mission to Brazil. 69.–Seditions and disturbances in France on Calvin's account; Conference of Poissy. 70.–Melancholy death of Calvin. 71.–His personal qualities and depraved manners.

58.—John Calvin was born on the 10th of July, 1509, in Noyon, in the ancient province of Picardy—some say he was born in Bourg de Pont; but the almost universal opinion is, that he was born in the city itself, and Varillas (1) says, that the house in which he first saw the light was afterwards razed to the ground by the people, and that a person who subsequently rebuilt it was hanged at the door. He was the third son of Gerard Caudin (he afterwards changed his name to Calvin), the son of a Flemish saddler, and Fiscal Procurator to the Bishop of Noyon, and Receiver to the Chapter. He obtained a Chaplaincy for his son when he was twelve years old, and afterwards a country Curacy in the village of Martville, which he some time after exchanged for the living of Pont l'Elveque (2). Endowed with those benefices, he at an early age applied himself with the greatest diligence to study, and was soon distinguished for talents, which God gave him for his service, but which he perverted to his own ruin, and to the ruin of many nations infected with his heresy. When he had gone through his preliminary studies, his father sent him to Bourges to study law under Andrew Alciati; but wishing to learn Greek, he commenced the study of that language under Melchior Walmar, a concealed Lutheran, and a native of Germany, who, perceiving the acute genius of his scholar, by degrees instilled the poison of heresy into his mind, and induced him to give up the study of law, and apply himself to Theology (3); but Beza confesses that he never studied Theology deeply, and that he could not be called a Theologian.

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(1) Varillas, Istor. della Rel. *t.* 1, *l.* 12, *p.* 450.

59.—In the meantime, Calvin's father died, and he returned home, and without scruple sold his benefices, and went to Paris, where, at the age of twenty-eight, he first began to disseminate his heresy (4). He then published a little treatise on "Constancy," in which he advised all to suffer for the truth, as he called his errors. This little work was highly lauded by his friends; but it is only worthy of contempt, as it contains nothing but scraps of learning badly digested, injurious invectives against the Catholic Church, great praises of those heretics condemned by the Church, whom he calls Martyrs of the truth, and numberless errors besides. The publication of this work, and the many indications Calvin had given of using his talents against the Church, aroused the attention of the Criminal Lieutenant, John Morin, who gave orders to arrest him in the College of Cardinal de Moyne, where he then lodged. Calvin, however, suspected what was intended, and while the officers of justice were knocking at the door, he let himself down from the window (5), by the bed-clothes, and took refuge in the house of a vinedresser, as Varillas informs us(6), with whom he changed clothes, and left his house with a spade on his shoulder. In this disguise he was met by a Canon of Noyon, who recognized him, and inquired the meaning of this masquerade. Calvin told him everything, and when his friend advised him to return, and retract his errors, and not cast himself away, he, it is said, answered: "If I had to begin again, I would not forsake the Faith of my fathers; but now I am pledged to my doctrines, and I will defend them till death;" and an awful and terrible death awaited him, as we shall see hereafter. Varillas adds, that while he resided afterwards in Geneva, a nephew of his asked him if salvation could be obtained in the Catholic Church, and that Calvin could not find it in his heart to deny it, but told him he might be saved in that Church.

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(2) Varillas, al. loc. cit.; Nat. Alex. *t*, 19, *a*. 13, *sec*. 1, *n*. 1; Gotti Ver. Rel. *t*. 2, *c*. 111, *sec*. 1, *n*. 1; Hermant Hist. de Conc. *t*. 2, *c*. 271; Van Ranst Hist. Hær. *p*. 119; Berti Hist. *sec*. 16, *c*. 3, *p*. 161; Lancist Hist. *t*. 4, *sec*. 16, *c*. 5.

(3) Nat. loc. cit. *n*. 1; Gotti, ibid, *n*, 3; Hermant, cit. *c*. 271; Varil. al loc. cit. *p*. 451.

(4) Gotti, cit. *c*. 111, *n*. 5; Van Ranst, *p*. 320; Varill. *t*. 1, *l*. 10, *p*. 452.

(5) Van Ranst, *p*. 330; Gotti, loc. cit. *n*. 5; N. Alex. loc. cit. *s*. 1, *n*. 1.

60.—He escaped into Angouleme, and for three years taught Greek, as well as he could from the little he learned from Walmar, and his friends procured him lodgings in the house of the Parish Priest of Claix, Louis de Tillet, a very studious person, and possessor of a library of 4,000 volumes, mostly manuscripts. It was here he composed almost the entire of the Four Books of his pestilent Instructions, the greater part of which he took from the works of Melancthon, Ecolampadius, and other sectaries, but he adopted a more lucid arrangement, and a more elegant style of Latinity (7). As he finished each chapter he used to read it for Tillet, who at first refused his assent to such wicked doctrine; but by degrees his faith was undermined, and he became a disciple of Calvin, who offered to accompany him to Germany, where a Conference with the Reforming doctors, he assured him, would confirm him in the course he was adopting. They, accordingly, left for Germany, but had not gone further than Geneva when Tillet's brother, a good Catholic, and Chief Registrar of the Parliament of Paris, joined them, and prevailed on his brother to retrace his steps and renounce his Calvinistic errors. In this he happily succeeded; the Priest returned, and was afterwards the first in his district to raise his voice publicly against Calvinism (8).

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(6) Varillas,. 10, *p*. 345.

(7) Nat. Alex *t*. 19, *a*. 13, *s*. 1; Gotti, *c*. 3, *s*. 1, *n*. 3; Van Ranst, *p*. 330; Varil. *l*. 30, *p*. 454.

(8) Varill. cit. *p*. 454; Gotti, loc. cit. *n*. 6.

61.—Calvin continued his rout to Germany, and arrived at Strasbourg, where Bucer was labouring to unite the Lutherans and Zuinglians in doctrine, but never could succeed, as neither would consent to give up their peculiar tenets on the Real Presence of Christ in the Eucharist. Calvin, seeing the difficulties he was in, suggested to him a middle way to reconcile both parties—that is, to propose as a doctrine that in the reception of the Eucharist it is not the flesh, but the substance or power, of Jesus Christ that is received; this, he imagined, would reconcile both parties. Bucer, however, either because he thought Luther never would give up his own particular views, or, perhaps, jealous that the idea did not originate with himself, refused to adopt it. Calvin next visited Erasmus with a letter of recommendation from Bucer, in which he told Erasmus to pay particular attention to what would drop from him; he did so, and after some conversation with him, told his friends that he saw in that young man one who would be a great plague to the Church (9).

62.—Calvin, finding it difficult to make many proselytes to his Sacramentarian doctrines in Germany, returned to France in 1535, and went to Poictiers, where at first, in the privacy of a garden, he began to expound his tenets to a few, but his followers increasing, he transferred his Chair to a hall of the University, called Ministerium, and here the Calvanistic teachers took the name of ministers, as the Lutherans called themselves preachers. Calvin sent out from this several ministers to the neighbouring towns and villages, and, by this means, made a great many proselytes (10). It was there he first published the forty articles of his heresy, and it was there also he introduced the Supper, or Manducation, as he called it, which was privately celebrated in the following manner: First, some part of the Testament relative to the Last Supper was read, then the minister made a few observations on it, but in general the burthen of these discourses was the abuse of the Pope and of the Mass, Calvin always saying that in the New Testament no mention is made of any other sacrifice than that of the Cross. Bread and wine were then set on the table, and the minister, instead of the words of consecration, said: "My brethren, let us eat of the bread and drink of the wine of the Lord, in memory of his passion and death." The congregation were seated round a table, and the minister, breaking off a small portion of bread, gave it to each, and they eat it in silence; the wine was dispensed in like manner. The Supper was finished by a prayer, thanking God for enlightening them, and freeing them from Papistical errors; the Our Father and the Creed was said, and they swore not to betray anything that was there done. It was, however, impossible to conceal the existence of this new Church of Poictiers, and as the Royal Ordinances were very rigorous against innovators, and Calvin felt that he could not be safe in Pictou, he went to Nerac in Aquitaine, the residence of Margaret, Queen of Navarre, a patroness of the new doctrine. Even here he was not in safety, as Royal edicts were every day published against heretics, so he went to Basle, where he employed himself in preparing his four books of the Institutes for the press. He was twenty-six years of age when he published this work, with the motto, "I came not to send peace, but a sword;" showing, like a true prophet, the great evils this work would bring on France, and every other country where its pestilential doctrines would be embraced (11).

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(9) Van Ranst, *s*. 16, *p*. 323; Nat. Alex. loc. cit. *n*. 1; Varill. *p*. 459.

(10) Varill. *l*. 10, *p*. 457; Hermant, *t*. 2, *c*. 271; Nat. Alex. *s*. 1, *n*. 1; Gotti, *c*. 111, *s*. 2, *n*. 1.

63.—While Calvin was at Basle he felt a great desire to propagate his doctrine in Italy, where Luther could make no way; and understanding that Renee, daughter of Louis XII. of France, and wife of Hercules of Este, Duke of Ferrara, was a woman fond of novelties, and a proficient not only in Philosophy and Mathematics, but also fond of dabbling in Theology, he went to visit her, and, after some time, succeeded in making her one of his followers, so that he held privately in her chamber several conferences with her and others of the party. When this came to the Duke's ears, he was very angry, and bitterly reproved the Duchess, obliging her to give up the practice of the new religion, and all the favour Calvin could obtain was leave to quit his States. He then at once fled from Ferrara to France, for fear of the Inquisition, which was very active just then, on account of the disturbed state of Religious opinions in Europe (12). In the

(11) Nat. Alex. *t.* 19, *a.* 13, *n.* 2; Van Ranst, *p.* 321; Goti, *c.* 111, *s.* 2, *n.* 4.

(12) Varill. *t.* 1, *l.* 10, *p.* 465; Van Ranst, *p.* 321.

year 1536 he went to Geneva, which the year before rebelled against the Duke of Turin, and cast off, along with its allegiance, the Catholic Religion, at the instigation of William Farrell; and the Genevese, to commence their infamy, placed a public inscription on a bronze tablet, as follows: "Quum anno Domini MDXXXV. profligata Romani Antichristi tyrannide, abrogatisque ejus superstitionibus, sacrosancta Christi Religio hic in suam puritatem, Ecclesia in meliorem ordinem singulari beneficio reposita, et simul pulsis fugatisque hostibus, Urbs ipsa in suam libertatem non sine insigni miraculo restituta fuerit; S. P. Q. G. Monumentum hoc perpetuæ memoriæ causa fieri, atque hoc loco erigi curavit, quo suam erga Deum gratitudinem testatem faceret." Farrell, perceiving that Calvin would be of great assistance to him in maintaining the new doctrines he had introduced into Geneva, used every means in his power to induce him to stay, and got the magistrates to appoint him Preacher and Professor of Theology (13). One of his first acts after his appointment was to burn the Images of the Saints which adorned the Cathedral, and to break the Altars. The table of the high Altar was formed of a slab of very precious marble, which a wretch called Perrin caused to be fitted up in the place of public execution, to serve as a table for cutting off the heads of the criminals; but by the just judgment of God, and at Calvin's instigation, though the cause is not known, it so happened that in a short time he was beheaded on the same stone himself (14).

64.—Calvin fixed his residence in Geneva, but he and Farrell were accused, in 1537, of holding erroneous opinions concerning the Trinity and the Divinity of Jesus Christ. Their accuser was Peter de Charles, a Doctor of Sorbonne, who had been a Sacramentarian, and Minister of Geneva; he charged Calvin, who said the word Trinity was a barbarism, with denying the Unity of God in three Persons; besides, he had stated in his Catechism, that the Saviour on the cross was abandoned by his Father, and driven into despair, and that he was condemned to suffer the pains of hell, but his detention, unlike that of the reprobate, which endures for eternity, only lasted for a short time; from this Charles argued that Calvin denied the Divinity of Christ. Calvin cleared himself and Farrell from these charges, and his accuser was banished from Geneva, a most fortunate circumstance for him, as it opened his eyes to Divine grace. He went to Rome, and obtained absolution for his errors, and died in the Catholic Church. This affair concluded, Calvin had a serious dispute with his confrere Farrell, who, following the custom of Berne, used unleavened bread for the Supper, while Calvin insisted on using leavened bread, saying it was an abuse introduced by the Scholastic Papists, to use the other. The magistrates, however, were in favour of the use of unleavened bread. Calvin, anxious to differ as much as possible from Zuinglius (16), preached to the people, and got them to declare in his favour, so much so that Easter being now nigh they said they would not communicate unless with leavened bread (17). The magistrates, jealous of their authority, appointed a minister called Maré to administer the Sacrament, with unleavened bread, in St. Peter's Church; but Calvin frightened him so much that he hid himself, and the magistrates then commanded that there should be no communion that day, and banished both Calvin and Farrell from the city (18).

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(13) Apud Berti. Brev. Hist. *t.* 2, *s.* 16, *c.* 3, *p.* 162.

(14) Nat. Alex. loc. cit. *n.* 2; Van Ranst, *p.*221; Gotti. *c.*111, *s.*1, *n.*6.

(15) Gotti. ibid.

65.—Calvin went to Berne to plead his cause, but met with another adventure there. A Flemish Catholic, of the name of Zachary, was at that time before the Council of Berne; he held a disputation about matters of Faith with Calvin; in the midst of it he took out a letter, and asked him if he knew the writing. Calvin acknowledged it was written with his own hand; the letter was then read, and found to contain a great deal of abuse of Zuinglius (19). The meeting immediately broke up, and he, seeing Berne was no longer a place for him, went to Strasbourg, where he was again received by his friend, Bucer, and appointed Professor of Theology, and minister of a new church, in which he collected together all the French and Flemings who embraced his doctrine; here also, in the year 1538, he married one Ideletta, the widow of an Anabaptist, with whom he lived fourteen years, but had no children, though Varillas says he had one, but it only lived two days (20).

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(16) Varill. *l.* 12, *p.* 512, & Nat. Alex. *a.* 13; *s.* 1, *n.* 1.

(17) Nat. cit. *n.* in fin; Gotti, *s.* 2, *n.* 7.

(18) Nat. Alex. loc. cit. *n.* 3; Varill. *p.* 513; Van Ranst, *p.* 121; Gotti, *c.* 111, *s.* 2, *n.* 8.

(19) Varill. *l.* 11, *p.* 514.

66.—Calvin sighed to return to Geneva, and in 1541 was recalled. He was received with every demonstration of joy and respect, and was appointed Chief of the Republic. He then established the discipline of his sect, and the Senate decreed that thenceforward the ministers or citizens could never change the statutes promulgated by him. He then also published his great French Catechism, which his followers afterwards translated into various languages, German, English, Flemish, Erse, Spanish, and even Hebrew. He then also published his pestilent books, entitled *Defensio Sacræ Doctrinæ, De Disciplina, De Necessitate Reformandæ Ecclesiæ,* one against the *Interim* of Charles V., and another against the Council of Trent, called *Antidotum adversus Conc. Tridentinum* (21). In the year 1542, the Faculty of Sorbonne, by way of checking the errors then published almost daily, put forth twenty-five Chapters on the Dogmas of Faith we are bound to believe; and Calvin seeing all his impious novelties condemned by these Chapters, attacked the venerable University in the grossest manner, so as to call the Professors a herd of swine (22). In the year 1453, he procured a union between his sect and the Zuinglians, and being thus safe in Geneva, which he was cautious not to leave, he encouraged his followers in France to lay down their lives for the Faith, as he called his doctrines; and these deluded creatures, while Francis I. and Henry II. were lighting fires to burn heretics, deceived by Calvin and his ministers, set at nought all punishments, even death itself—nay, some of them cast themselves into the flames, and Calvin called their ashes the ashes of Martyrs (23). In the year 1551, he had a great dispute in Geneva with Jerome Bolsec, who, though an apostate Carmelite, nevertheless could not tolerate the opinions of Luther and Calvin concerning free will, who denied it altogether, and said, that as God predestined some to grace and Paradise, so he predestined others to sin and hell. He could not agree with Calvin in this, and he accordingly induced the magistrates to banish Bolsec from Geneva and its territories as a Pelagian, and with a threat of having him flogged, if he made his appearance there again. Happily for Bolsec, this sentence was put in execution: he then began to reflect on the evil step he had taken, again returned to the Catholic Church, and wrote a great deal against Calvin's doctrine, who answered him in his impious work *De Æterna Dei Prædestinatione* (24).

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(20) Gotti, *s.* 2, *n.* 9; Varill. loc. cit. Nat. Alex. ibid.

(21) Nat. Alex. *t.* 19, *ar.* 13, *sec.* 1, *n.* 4, & seq. Gotti, *c.* 111, *sec.* 2, *n.* 10.

(22) Gotti, *n.* 11.

(23) Gotti, *n.* 11—14.

67.—About the year 1553, Calvin caused Michael Servetus to be burned, and thus he who, in the dedication of his work to Francis I., called the magistrates who burned heretics, Diocletians, became, in the case of Servetus, a Diocletian himself. These are the facts of the case (25): Calvin procured from the Fair of Frankfort the Dialogues of Servetus, in which he denied the Trinity, and published several other errors we shall see hereafter. When he read this, he immediately marked his prey, as he had an old grudge against him, since once he proved him in a disputation to have made a false quotation. Servetus was passing through Geneva, on his way to Italy, and as it was Sunday, Calvin was to preach that evening after dinner. Servetus was curious to hear him, and expected to escape observation. He was betrayed, however, to Calvin, who was just going into the pulpit, and he immediately ran to the house of one of the Consuls to get an order for his arrest, on a charge of heresy. By the laws of Geneva it was ordered, that no one should be imprisoned unless his accuser would consent to go to prison also. Calvin, accordingly, got a servant of his to make the charge, and go to prison, and in the servant's name forty charges were brought against Servetus. Undergoing an examination, he asserted that the Divine Word was not a person subsisting, and hence it followed, that Jesus Christ was but a mere man. Calvin was then summoned, and seeing that Servetus was condemned by that avowal of his opinions, he proposed that his condemnation should be sanctioned, not by the Church of Geneva alone, but by the Churches of Zurich, Basle, and Berne, likewise. They all agreed in condemning him to be burned to death by a slow fire, and the sentence was carried into execution on the 17th of

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(24) Nat. Alex. cit. *sec.* 1, *n.* 8; Gotti, loc. cit. *n.* 14.

(25) Varillas, *t.* 2, *l.* 20.

October, 1553 (26). Varillas quotes a writer who asserts, that when Servetus was led to punishment he cried out: "O God, save my soul; Jesus, Son of the Eternal God, have pity on me." It is worthy of remark, that he did not say Eternal Son of God, and hence it appears that he died obstinately in his errors, by a most horrible death, for being fastened to the stake by an iron chain, when the pile was lighted, a violent wind blew the flames on one side, so that the unhappy wretch was burning for two or three hours before death put an end to his torment, and he was heard to cry out: "Wo is me, I can neither live nor die." Thus he perished at the age of thirty-six (27). In the following year Calvin, to defend himself from the charge of being called a Diocletian, published a treatise to prove that by Scripture and Tradition, and the custom of the first ages, it was lawful to put obstinate heretics to death. This was answered by Martin Bellius; but Theodore Beza wrote a long rejoinder in defence of Calvin, and thus we see how inconsistently heretics act in blaming the Catholic Church at that time, for making use of the secular arm to punish heresy, when in theory and practice they did the same themselves.

68.—In the year 1555, the Calvinists had the vanity to send a mission to America, to endeavour to introduce their poisonous doctrines among these simple people. For this purpose, Nicholas Durant, a zealous French Calvinist, equipped three vessels, with consent of the King, in which he and many other Calvinists, some of them noblemen, embarked for Brazil, under the pretext of a commercial speculation; but their primary object was to introduce Calvinism. When Calvin heard of this, he sent two Ministers to accompany them—one of the name of Peter Richer, an apostate Carmelite; the other a young aspirant of the name of William Carter. In the month of November this impious Mission arrived in Brazil, but turned out a total failure, as the two ministers could not agree on the doctrine of the Eucharist, for Richer said that the Word made flesh should not be adored. According to the words of St. John, "the spirit quickeneth, the flesh availeth nothing," and hence he deduced, that the Eucharist was of no use to those who received it. This dispute put an end to the Mission, and Durant himself, in the year 1558, publicly abjured Calvinism, and returned to the Church, which he afterwards defended by his writings (28).

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(26) Varillas, *t.* 2, *l.* 20, *p.* 219; Gotti, *c.* 111, *sec.* 3, *n.* 1; Nat. Alex. loc. cit. *sec.* 1, *n.* 9.

(27) Varillas, *l.* 20, *p* 221.

69.—In the year 1557, a number of Calvinists were discovered in Paris clandestinely celebrating the Supper by night in a private house, contrary to the Royal Ordinances. One hundred and twenty were taken and imprisoned, and a rumour was abroad, that many enormities were committed in these nocturnal meetings. They were all punished, and even some of them were burned alive (29). In the year 1560, the Calvinistic heresy having now become strong in France, the conspiracy of Amboise was discovered. This was principally directed against the Princes of the House of Guise, and Francis II., King of France, and Louis, Prince of Conde, and brother of the King of Navarre, was at the head of it. Calvin mentioned this conspiracy in a letter to his friends, Bullinger and Blauret, in which he admits that he was acquainted with it, but says he endeavoured to prevent it. It is easy to see, however, his disappointment at its failure. It is said by some authors that this was the time when the French Calvinists first adopted the name of Huguenots (30). The Conference of Poissy was also held at this time. Calvin expected that his party would have the victory; in this he was disappointed; but the heretics, thus beaten, remained as obstinate as ever, and began to put on such a bold face that they preached publicly in the streets of Paris. A scandalous transaction took place on this account: A Minister named Malois was preaching near the church of St. Medard; when the bell rang for Vespers, the heretics sent to have it stopped, as it prevented them from hearing the preacher. The people in the church continued to ring on, when the Calvinists, leaving the sermon, rushed furiously into the church, broke the images, cast down the altars, trampled on the Most Holy Sacrament, wounded several Ecclesiastics, and then dragged thirty-six of them, tied with ropes, and covered with blood, through the streets of the city to prison. Beza wrote a flaming account of this victory of the Faith, as he called it, to Calvin.

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(28) Nat. Alex. *t.* 19, *ar.* 13, *sec.* 1, *n.* 10; Varillas, *l.* 21, *p.* 256; Gotti, *c.* 111, *sec.* 3, *n.* 5.

(29) Gotti, loc. cit. *n.* 6.

(30) Varillas, *l.* 23, *n.* 331; Gotti, loc. cit. *n.* 8.

70.—At length the day of Divine vengeance for the wretched Calvin drew nigh; he died in Geneva, in 1564, on the 26th day of May, in the 54th year of his age. Beza says he died calmly; but William Bolsec, the writer of his life, and others, quoted by Noel Alexander and Gotti (31), assert that he died calling on the devil, and cursing his life, his studies, his writings, and, at the same time, exhaling a horrible stench from his ulcers, and thus he appeared before Christ, the Judge, to answer for all the souls lost, or to be lost, through his means.

71.—Varillas, in his account of Calvin's character and personal qualities, says (32), he was endowed by God with a prodigious memory, so that he never forgot what he once read, and that his intellect was so acute, especially in logical and theological subtleties, that he at once discovered the point on which every thing hinged in the doubts proposed to him. He was indefatigable in studying, in preaching, in writing, and in teaching, and it is wonderful how any man could write so many works during the time he lived, and besides, he preached almost every day, gave a theological lecture every week, on every Friday held a long conference with his followers on doubts of faith, and almost all his remaining time was taken up in clearing up and answering the knotty questions of his friends. He was very temperate both in eating and drinking, not so much through any love of the virtue of abstinence, as from a weakness of stomach, so that he was sometimes two days without eating. He suffered also from hypochondria, and frequent headaches, and hence his delicate health made him melancholy. He was very emaciated, and his colour was so bad, that he appeared as if bronzed all over. He was fond of solitude, and spoke but little. He was graceless in his delivery, and frequently, in his sermons, used to break out in invectives against the Catholic Church and people. He was prompt in giving advice or answers, but proud and rash, and so rude and intractable, that he easily fell out with all who were obliged to have any communication with him (33). He was very vain of himself, and on that account affected extreme gravity. He was the slave of almost every vice, but especially hatred, anger, and vindictiveness, and on that account Bucer, though his friend, in a letter of admonition to him, says he is a mad dog, and as a writer inclined to speak badly of every one. He was addicted to immorality, at all events, in his youth, and Spondanus says (34), he was charged even with an unnameable offence, and Bolsec even says in his life of him, that he was condemned to death for it in Noyon, but that, through the intercession of the Bishop, the punishment was changed to branding with a red-hot iron. Varillas says (35), that in the registry of Noyon a leaf is marked with this condemnation, but without mentioning the offence; but Noel Alexander says (36) positively, that both the certificate of the condemnation and the offence was preserved in Noyon, and that it was shown to, and read by, Berteler, Secretary of the Republic of Geneva, sent on purpose to verify the fact. Cardinal Gotti says (37), that when he taught Greek in Angouleme the same charge was brought against him by his scholars, and that he was condemned there likewise. Such are the virtues attributed to the pretended Reformers of the Church (38).

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(31) Nat. Alex. *sec.* 1, *n.* 16; Gotti, ibid, *n.* 9.

(32) Varillas, *t.* 1, *l.* 10, *p.* 459.

(33) Spondan. ad an. 1564; Nat. Alex. *ar.* 13, *sec. n.* 16; Gotti, loc. cit. *sec.* 3, *n.* 10; Varillas, *l.* 12, *t.* 1, *l.* 10, *p.* 450.

(34) Spondan. ad an. 1534.
(35) Varillas, loc. cit.
(36) Nat. Alex. cit. *n.* 16, in fin.
(37) Gotti, *sec.* 1, *n.* 6.
(38) Remundus, *l.* 1, *c.* 9, *n.* 3.

§ II.

THEODORE BEZA, THE HUGUENOTS, AND OTHER CALVINISTS, WHO DISTURBED FRANCE, SCOTLAND, AND ENGLAND.

72.–Theodore Beza; his character and vices. 73.–His learning, employments, and death. 74.–Conference of St. Francis de Sales with Beza. 75.–Continuation of the same subject. 76, 77.–Disorders of the Huguenots in France. 78.–Horrors committed by them; they are proscribed in France. 79.–Their disorders in Flanders. 80.–And in Scotland. 81.–Mary Stuart is married to Francis II. 82.–She returns to Scotland, and marries Darnley; next Bothwell; is driven by violence to make a fatal renunciation of her Crown in favour of her son. 83.–She takes refuge in England, and is imprisoned by Elizabeth, and afterwards condemned to death by her. 84.–Edifying death of Mary Stuart. 85.–James I., the son of Mary, succeeds Elizabeth; he is succeeded by his son, Charles I., who was beheaded. 86.–He is succeeded by his son, Charles II., who is succeeded by his brother, James II., a Catholic, who died in France.

72.—At Calvin's death, he left the direction of the unfortunate city of Geneva to Theodore Beza, a worthy successor of his, both in life and doctrines. He was born on the 24th of June, 1519, in Vezelais, in Burgundy, of a noble family, and was educated his uncle, who sent him to Paris, to study his Humanity, and afterwards to Orleans, to learn Greek, under Melchior Wolmar, Calvin's master, first in Greek, and next in heresy. His appearance was agreeable, his manners polished, and he was a great favourite with all his acquaintance. He led, when young, an immoral life, and wrote several amatory poems; he had an intrigue with a tailor's wife in Paris, of the name of Claudia, and he has been charged with even more abominable crimes. His uncle resigned a Priorate, which he held, in his favour, and, likewise, made him his heir; but he spent not only that and his paternal property, but even stole the chalices and ornaments of a church belonging to the natives of Burgundy, in Orleans, of which he was Procurator. For this he was imprisoned, but soon liberated; and soon after he published in Paris a shocking epigram, regarding a person named Audabert, which induced the Court of Paris to order his imprisonment. This terrified him, for, if convicted of the crime he was charged with, the penalty was burning alive. He was reduced to the greatest poverty, for he not only ran through his property, but also sold his Priorate for twelve hundred crowns; and even in this transaction, he was guilty of dishonesty, for he prevailed on the agents of his benefice to pay him the revenue of it before it came due. Covered with infamy, he changed his name to Theobald May, and fled to Geneva, taking Claudia with him, whom he then married, though her husband was still living. He presented himself to Calvin, who, finding he studied under Wolmar, received him, and procured him a Professorship of Greek, and from that he was promoted to a Professorship of Theology in Lausanne. The Ministers of that city, though apostates, yet having a knowledge of the crimes already committed by Beza, and seeing the debauched life he led, refused to admit him to the Ministry; but he was sustained by Calvin, whom he venerated almost to adoration, so that he was called *Calvinolator*, the adorer of Calvin (1).

73.—In his teaching he surpassed even Calvin in impiety, for the one admitted, though obscurely, the body of Christ in the Eucharist, but the other said, in the Conference of Poissy, that the body of Christ was as far from the Eucharist as heaven is from the earth; and although he was obliged to retract, nevertheless, in a letter of his, he again repeats the same sentiment (2); and one of his companions, as Spondanus tells us, said, what wonder is it, that Beza does not believe that, when he scarcely believes in the existence of God (3). On the occasion of the outbreak of the Calvinists against the Priests of the Church of St. Medard (*N.* 69), he boasted not only of the insult to the Church and the Priests, but especially of the horrible profanation of the Holy Eucharist. He wrote a letter of congratulation to the Queen of England, praising her for assisting to plant the Faith in France by blood and slaughter; and when he went to the Congress of Worms, where Calvin sent him, to try and gain friends for his sect, and Melancthon asked him, "Why the French caused so many disasters in France?" He said, "They only did what the Apostles had done before them." "Why, then," said Melancthon, do you not suffer stripes, as the Apostles did." Beza made him no answer, but turned his back on him. Although nearly seventy years old when his wife Claudia died, he married a very young widow, of whom we shall have occasion to speak hereafter. Florimund (4) says, that a nobleman of Guienne returning from Rome, in the year 1600, called on Beza, and found him a venerable old man, with a long white beard, and in his hand a beautifully bound little volume. When the gentleman asked him what it contained, he showed him that it was a book of sonnets, and said: "Sic tempus fallo"—"I thus cheat time." "Oh," said the gentleman to a friend of his, "is it thus this holy man, with one foot already in Charon's bark, passes his time." Beza continued for forty-one years after Calvin's death to govern the Church of Geneva, or, rather, to poison it by his bad example and doctrine; he was, however, called to account for all before God, in the year 1605, the eighty-fifth of his age (5). Let not the reader wonder that I have said so much about the vices of Luther, Calvin, and Beza. I have done so on purpose, that every one may understand that God did not send such men to reform his Church, but, rather, the devil, to destroy it. In this, however, no heresiarch ever can or ever has succeeded, for our Lord has promised to protect it to the end of the world, "and the gates of hell shall not prevail against it."

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(1) Gotti, *c.* 114, *sec.* 4, *n.* 1, 6; Varillas, *t.* 2, *l.* 18, 137.

(2) Berti, Brev. Hist. *t.* 2, *sec.* 16, *c.* 1.

(3) Spondan, ad An. 1561, *n.* 19.

74.—I will here relate a Conference St. Francis de Sales had with Beza, about the year 1597, as we find it in the Saint's life (6). Clement VIII. desired St. Francis to see Beza, and try could he convert him. The Saint made his way into Geneva, at the risk of his life, and called on Beza, whom he found alone. He commenced, by begging Beza not to believe all he heard of him from his enemies. Beza answered, that he always considered St. Francis a man of learning and merit, but that he regretted seeing him devote his energies to prop up anything so weak as the Catholic religion. St. Francis then asked him, if it was his opinion, that a man could be saved in the Catholic Church? Beza demanded a little time, before he would give his

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4) Floremund, Remund. *l.* 8, *c.* 17, *n.* 6.

(5) Gotti, loc. cit. *n.* 7, 10.

(6) Vita di St. Francesco di Sales, da Pietro Gallo, *l.* 2, *c.* 21, 22.

answer; he went into his study, remained walking about for a quarter of an hour, and then coming out said: "Yes; I believe that a man may be saved in the Catholic Church." "Why, then," said St. Francis, "have you established your Reformation with so much bloodshed and destruction, since, without any danger a man may be saved, and never leave the Catholic Church." "You have put obstacles in the way of salvation," said Beza, "in the Catholic Church, by inculcating the necessity of good works; but we, by teaching salvation by Faith alone, have smoothened the way to heaven." "But you," said St. Francis, "by denying the necessity of good works, destroy all human and divine laws, which threaten punishment to the wicked, and promise rewards to the good; and Christ says, in the Gospel, that not only those who do evil, but, likewise, those who omit to do the good commanded to be done, shall suffer eternal punishment. It is necessary, also," said he, "in order to know the true Faith, that there should be some judge from whom there is no appeal, and to whose judgment all should submit; for otherwise disputes never would have an end, and the truth never could be found." Beza then began talking about the Council of Trent, and said that the only rule of Faith was the Scriptures, and that the Council did not follow them. St. Francis answered, that the Scriptures had different meanings, and that it was necessary that their true sense should be decided by the Church. "But," said Beza, "the Scriptures are clear, and the Holy Ghost gives to every one the internal understanding of their true sense." "How, then, does it happen," said St. Francis, "if the Scripture be clear, and the Holy Ghost inspires the true sense of it to every one, that Luther and Calvin, both, in the opinion of the Reformers, inspired by God, held the most opposite opinions in the most important questions of Religion. Luther says, that the real body of Christ is in the Eucharist; Calvin, on the other hand, that it is only the virtue of Christ. How, then, can we know, when so great a difference exists, to which of the two, Luther or Calvin, the Holy Ghost has revealed the truth? Besides, Luther denies the Canonicity of the Epistle of St. James, and of some other books of the Holy Scriptures; Calvin admits it. Whom are we to believe?" They had now been disputing for three hours, and when Beza saw himself thus hemmed up in a corner, he lost his temper, and only answered the Saint's arguments by abuse. St. Francis, then, with his accustomed meekness, said he did not come to give him any annoyance, and took his leave.

75.—Some time after, again at the request of the Pope, St. Francis paid him a second visit, and, among many things then discussed, they argued especially concerning Free Will, for Calvin blasphemously asserted, that whatever man does, he does through necessity—that if he is predestined he does what is good—if he is not, he does what is evil. The Saint proved the doctrine of Free Will so clearly, both from the Old and the New Testament, that Beza was convinced of its truth, and, cordially taking St. Francis by the hand, said that he daily prayed to God, that if he was not in the right way, he might lead him to it. This shows the doubts he entertained of his new faith; for those who are certain that they profess the true faith, never pray to God, to enlighten them to adopt another, but to confirm and preserve them in the Faith they profess. Finally, St. Francis thinking him now better disposed after this acknowledgment, spoke to him plainly, and told him, that now his years should lead him to reflect whether he was not letting the time of mercy pass by, and preparing himself for the day of justice—that, as he was now near the close of life, he should defer his conversion no longer, but return immediately to the Church he had forsaken—that if he feared the persecution he would suffer from the Calvinists, he should remember he ought to suffer every thing for his eternal salvation; but as Luther himself remarked, it is hard to expect that the head of any sect will forsake the doctrines he has taught others, and become a convert. Beza said that he did not despair of salvation in his own Church. The Saint then seeing that his heart was made of stone, left him under a promise of returning soon again to visit him; but this was not in his power, for the Genevese put guards to watch their Minister, and determined to put St. Francis to death if he ever came again. Some say that Beza was anxious to see him again, and that he retracted his errors, and that on that account his friends gave out that the violence of his sickness deranged his mind; but we know nothing of this for certain, and it is most probable that he died as he lived. The writer of St. Francis's life says, also, that Des Hayes, Governor of Montargis, being in Geneva, and conversing familiarly one day with Beza, asked him, why he remained in his new sect? He pointed out to him a young woman in his house, and said, this is what retains me; and it is supposed that this was his second wife, whom he married when he was seventy years old.

76.—We have now to speak of the French Calvinists, or Huguenots, as they are generally called, as is supposed, from the castle of Hugon, near Toulouse, close by which they had their first conventicle, and of the desolation they caused in France. Volumes would not suffice to relate all the destruction caused by Calvin and his followers, not only in France, but in many other countries. I will only then give a sketch of them, to show how much harm one perverse heresiarch may occasion. During the reigns of Francis I. and his son, Henry II., though both zealous Catholics, and ever prosecuting the Calvinists with the utmost rigour, even condemning many of them to the stake, still this heresy was so spread through every province of the kingdom, that there was not a city or town but had its temple and ministers of the new sect. In the year 1559, however, when Henry was succeeded by his son, Francis II., only sixteen years of age, it broke forth like a torrent, and overwhelmed the whole kingdom with errors, sacrileges, sedition, and bloodshed (7). Jeane, Queen of Navarre, was the chief promoter of all this; she used all her endeavours to extinguish the Faith; she encouraged the heretics to take up arms, and when they were worsted, she was always ready to assist them. She encouraged Louis Bourbon, Prince of Conde, too, at his first presentation to her, to take up arms in the cause of the Reformation, and she was the head of the conspiracy of Amboise, which, however, did not succeed according to her wishes (8). The Huguenots, however, are blamed for the death of the young King, Francis II., who, it is said, was poisoned by a Huguenot surgeon, at the age of seventeen, by putting poison into his ear while treating him for an abscess (9).

77.—A royal decree was published in the reign of Charles IX., granting leave to the Calvinists to hold meetings, and preach outside the cities, and on this occasion, nothing could equal the disturbances they caused. The first outbreak took place in Vassay, in Champagne, where seventy Calvinists were killed; the Prince of Conde immediately put himself at the head of the Calvinistic party, and they declared wàr against their King and country. They took several cities, and destroyed the churches, broke open the tombs of Saints, and burned their relics. Many battles were subsequently fought, in which the rebels were beaten, though not conquered. The first was fought in Dreux, in the Vennassain, in which Conde was taken prisoner by Francis of Guise, who commanded the Catholics, and Anthony, King of Navarre, who commanded the royal army, was so severely wounded, that he died shortly after, leaving an only son Henry, who was afterward the famous Henry IV., King of France. In the following year, 1563, while the Duke of Guise, commander of the royal troops, was besieging Orleans, he was treacherously wounded by one John Poltroze, employed by Beza; the wound proved mortal, and the Queen-Mother made a treaty of peace with the heretics, most hurtful to the Catholic interests, but which was subsequently modified by another edict (10).

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(7) Van Ranst, Hist. *sec.* 16, *p.* 322.

(8) Van Ranst, loc. cit. vide Her. *t.* 2, *c.* 272.

(9) Spondan, ad an, 1560, *n.* 7.

78.—The Calvinists went to war again in 1567, and were again beaten, and in the year 1569, the Catholics gained the battle of Jarnac, in which the Prince of Conde, leader of the Calvinists, was killed (11). In the year 1572, a great number of Calvinists were killed on St. Bartholomew's day, and it is thought that not less than a hundred thousand Calvinists perished in this war; such were the hellish fruits of the doctrines Calvin taught. It is terrifying to read the details of the excesses committed by the Calvinists against the Churches, the Priests, the Sacred Images, and especially the Holy Eucharist. It is related in the Annals of France, in the year 1563 (12), that a Huguenot went into the church of St. Genevieve, and possessed by a diabolical spirit, snatched the Sacred Host out of the hands of the officiating Priest; he paid dearly, however, for the sacrilege, as he was immediately taken, his hand was cut off, he was then hanged, and his body burned. As an atonement for this irreverence, the same month, the King, his mother, the Princes of the blood, and the Parliament, went in procession from the chapel royal to the church of St. Genievieve, bearing lighted torches in their hands. About this time, also, the Huguenots, burned the body of St. Francis a Paula, which was preserved incorrupt for fifty years, in the church of St. Gregory of Tours, in the suburbs of Tours. Louis XIV. used every means, by sending preachers among these sectaries, to convert them, and finally adopted such rigorous measures against them, that a great many returned to the Faith, and those who refused compliance, left the kingdom. Innocent XI., in the year 1685, wrote him a letter, praising his zeal (13).

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(10) Nat. Alex. *t.* 19, *c.* 11, *art.* 9, *n.* 3, & 4.

(11) Nat. Alex. *n.* 5; Hermant, *t.* 2, *c.* 306.

(12) Apud Gotti, *c.* 111, *s.* 4, *n.* 15.

79.—Would to God, however, that the plague never spread further than France, and never tainted any other kingdom. The Low Countries were likewise infected by it, and the chief reason of its spreading there, was on account of the Lutheran and Calvinistic troops, maintained by the house of Austria to oppose France; both sects rivalled each other in making proselytes there, but Calvin sent many of his disciples to Flanders, and the Calvinists, therefore, remained the most numerous. The Flemings, also, felt themselves aggrieved by the Spanish Governors, and succeeded with Philip II., in obtaining the recal of Cardinal Granville, who had been sent as Counsellor of Mary, Queen of Hungary, and sister of Charles V., Regent of the Low Countries. This was a most fatal blow to the Catholic cause, for this great prelate, by his vigorous measures, and his zealous administration of his Inquisitorial powers, kept the heretics in check, but after his departure, in 1556, they broke out into open insurrection, wrecked the churches of Antwerp, broke the altars and images, and left the monasteries heaps of ruins, and this sedition spread through Brabant and other provinces, already infected with heresy, so that the Regent felt herself obliged to grant them a provisional licence for the exercise of their false Religion. King Philip refused to ratify this concession, and the heretics again took up arms; the King then sent the Duke of Alva with a powerful army to chastise them, but the Prince of Orange, though under many obligaions to the King of Spain, proclaimed himself chief of the rebels and Calvinists, and led an army of thirty thousand Germans into the Low Countries (14). The scale of victory inclined sometimes to one side, sometimes to another, but the whole province was in rebellion against the King of Spain and the authority of the Catholic Church. The best authority to consult regarding this war of the Netherlands is Cardinal Bentivoglio. Although the Calvinists were most numerous in Holland, it is now divided between a thousand sects—Calvinists, Lutherans, Anabaptists, Socinians, Arians, and the like. There are, likewise, a great number of Catholics; and, although they do not enjoy the free exercise of their Religion, still they are tolerated, and allowed to have private chapels in the cities, and in the country towns and villages they enjoy greater freedom* (15).

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(13) Gotti, loc. cit. *n.* 16, *c.* 17.

80.—Calvinism spread itself also into Scotland, and totally infected that kingdom. Varillas (16) gives the whole history of its introduction there; we will give a sketch of it. The perversion of this kingdom commenced with John Knox, an apostate Priest, of dissolute morals, who was at first a Lutheran, but afterwards residing some time in Geneva, and being intimate with Calvin, became one of his followers, and so ardent was he in his new Religion, that he promised Calvin that he would risk everything to plant it in Scotland; soon after, he quitted Geneva, and came to Scotland, to put his design into execution. The opportunity was not long wanting. Henry VIII., King of England, strove to induce his nephew, James V., King of Scotland, to follow his example, and establish a schism, and separate himself from the Roman Church, and invited him to meet him in some place where they could hold a conference, and discuss the matter. King James excused himself under various pretexts, and the upshot of the matter was, that Henry went to war with him. James gave the command of his army to a favourite of his, Oliver Sinclair, whom the nobility obeyed with the greatest reluctance, as he was not of noble birth, and the consequence was, that the Scots were beaten, and James died of grief (17),

(14) Varillas, *t.* 2, *l.* 27, dalla *p.* 441, Jovet Storia della Relia. *t.* 1, *p* 95.

(15) Jovet loc. cit. *p.* 105.

(16) Varillas Hist. Her. *t.* 2, *l.* 28, dalla *p.* 471; Hermant Histor. de Concil. *t.* 2, *c.* 265.

(17) Varillas, *p.* 475.

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* N.B.—This was written in 1770.

leaving an infant only eight days old, to inherit his throne, Mary Stuart. Now this was exactly what Knox wanted; a long regency was just the thing to give him an opportunity to establish his opinions, and he unfortunately succeeded so well, that he substituted Calvinism for Catholicity. The infant Mary, being now Queen of Scotland, Henry VIII., asked her in marriage for his son Edward, afterwards the sixth of that name, and then only five years old. This demand raised two parties in the kingdom. James Hamilton, Earl of Arran, then all-powerful in Scotland, and Governor of the kingdom, favoured Henry's wishes, gained over by Knox, who had already instilled heretical opinions into his mind; and one great reason he alledged was, that it would establish a perpetual peace between the two kingdoms. On the contrary, the Archbishop of St. Andrew's, David Beatoun (18), afterwards Cardinal, and the Catholics, gave it all the opposition in their power, as tending to make Scotland a province of England; but the chief cause of their opposition to it, was the injury to Religion, for this marriage would draw Scotland into schism.

81.—Meanwhile, the Regent, who was a friend of the heretics, permitted the Calvinists to disseminate their doctrines, and gave liberty to every one in private or in public to pray as he liked, or, in other words, to choose whatever religion he pleased. The Archbishop opposed this concession, but the Calvinists rose in arms against him, and imprisoned him, and made him promise to favour the English alliance. In this, however, they did not succeed, for previous to her departure for England, the Cardinal, with consent of the Queen-Mother, Mary of Lorrain, sister to the Prince of Guise, proposed to Francis I., King of France, to marry Mary to the Dauphin, son of Henry II. The King of France was very well pleased with the proposal, and sent a large body of troops into Scotland, which kept the Calvinists in check, and enabled the Queen Regent to send her daughter to France, and so Mary was sent, before she completed her seventh year, to be brought up in the family of Henry II., and in time to be married to his son, Francis II. On the death of Francis I. and Henry II., Mary was married to Francis II., but was soon left a widow, and the marriage was not blessed with children. Queen Mary then returned to Scotland, where she found religious affairs in the greatest confusion. The Calvinists assassinated the Archbishop in his very chamber, and afterwards hanged his body out of the window (19).

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(18) Varillas, loc. cit.

82.—The rebels, likewise, in this sedition, destroyed the churches, and obliged the Queen-Mother to grant them the free exercise of Calvinism. Such was the miserable state of the kingdom when the Queen returned to it from France; and she immediately set about remedying these religious disorders. About the year 1568 she married Henry Darnley (20), who was afterwards assassinated in the King's house by Earl Bothwell, leaving one son, afterwards James VI (21). Bothwell, blinded with love of the Queen, engaged a body of conspirators, seized her as she was returning from visiting her son at Stirling, brought her to a castle, and obliged her to marry him. On hearing this the Calvinists immediately broke out into rebellion against her, and accused her of being privy to the murder of her former husband, since she married his murderer, but the principal cause of their hatred to her was her religion. Bothwell himself, however, who had to fly to Denmark from this outbreak, declared before his death that the Queen was perfectly innocent of Henry Darnley's murder. The Calvinists, however, glad of a pretext to persecute the Queen, became so bold at last, that they took her prisoner and confined her in a castle, and the perfidious Knox advised that she should be put to death. The rebels did not go so far as that, but they told her that she should consent to be banished either into France or England, and should renounce the crown in favour of her son, and on her refusal they threatened to throw her into the lake, and one of them had the cowardice to hold a dagger to her breast. Under fear of death she then took the pen and signed the deed making over the kingdom to her son, then thirteen months old (22).

83.—The poor Queen was still detained in prison, notwithstanding her renunciation, so some of her friends planned and accomplished her liberation, but not knowing where to seek a place of security, she unfortunately sought it in England from

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(19) Varill. *t*. 2, *l*. 28, *p*. 426.
(20) Varill. *p*. 479.
(21) Varill. *p*. 500.
(22) Varill. *p*. 502, 503.

Queen Elizabeth, who promised to aid and assist her as a sister Sovereign. Thus she threw herself into the power of the very woman of all others most anxious to deprive her of life and kingdom, for Mary was her only rival, and the greatest difficulty the Pope had in recognizing Elizabeth was, that while Mary lived she was the lawful inheritor of the English throne. When Mary arrived in England, Elizabeth pretended to receive (23) her; but she imprisoned her—first, at Carlisle, and afterwards in Bolton—under pretence that her enemies wished to make away with her. The national pride of the Scotch was raised when they learned their Queen was a prisoner, and they invaded England with six thousand men. Elizabeth, then unprepared for war, had recourse to craft to avert the blow, and she therefore promised Mary that if she used her authority to make the Scotch retire from England, she would assist her to recover her kingdom, but otherwise that there would be no chance of her liberation till the war was at an end. Mary yielded, and ordered the Scotch to disband themselves, under pain of high treason; the chiefs of the party were thus constrained to obey, but she was still kept in prison, and Elizabeth, to have another pretext for detaining her, induced Murray, a natural brother of Mary, and the Countess of Lennox, mother of the murdered Darnley, to accuse her of procuring her husband's murder. Elizabeth appointed a commission to try her, and though many persons of the greatest weight took up her defence, still after being imprisoned nineteen years, and having changed from prison to prison, sixteen times in England alone, she was condemned to be beheaded. She received the news of her sentence with the greatest courage, and an entire resignation to the divine will. She asked for a pen, and wrote three requests to Elizabeth: First—That after her death her servants might be at liberty to go where they pleased. Second—To allow her to be buried in consecrated ground; and, Third—Not to prosecute any one who wished to follow the Catholic faith.

84.—The execution of the sentence was deferred for two months, but on the day appointed, the 18th of February, 1587, at the dawn of day the officers of justice came to conduct her to

(23) Varill. *p.* 50 *e. seq.*

the place of execution. The Queen asked for a confessor to prepare her for death, but was refused, and a minister was sent to her whom she refused to receive. It is said that she received the holy Communion herself, having, by permission of the Pope, St. Pius V., retained a consecrated particle for that purpose (24). She then dressed herself with all the elegance of a bride, prayed for a short time in her oratory, and went to the scaffold which was prepared in the hall of Fotheringay Castle, the last prison she inhabited. Every thing was covered with black, the hall, the scaffold, and the pulpit from which the sentence was read. Mary entered, covered with a long veil, which reached to her feet, a golden cross on her breast, a Rosary pendant at her girdle, and a crucifix in one hand, the Office of the Blessed Virgin in the other. She went forward with a majestic gait, and calling Melvin, her Major-domo, she saluted him with a serene countenance, and said: "My dear Melvin, when I am dead go to my son, and tell him that I die in the Catholic Religion, and tell him if he loves me or himself to follow no other; let him put his trust in God, and He will help him, and tell him to pardon Elizabeth for my death, which I voluntarily embrace for the Faith." She then requested the Governor to allow the persons composing her suite to be present at her death, that they might certify that she died in the Catholic Faith. She knelt down on a cushion covered with black, and heard the sentence signed by Elizabeth's own hand read, she then laid her head on the block, and the executioner cut it off at the second stroke. Her body was buried near Queen Catherine's, the wife of Henry VIII., and it is said this inscription was put on her tomb, but immediately after removed by order of Elizabeth: "Maria Scotorum Regina virtutibus Regiis et animo Regio ornata, tyrannica crudelitate ornamentum nostri seculi extinguiter." Mary's death filled all Europe with horror and compassion for her fate, and even Elizabeth, when she heard it, could not conceal the effect it had on her, and said it was too precipitate, but for all that she continued to persecute the Catholics more and more, and added many martyrs to the Church (25).

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(24) Vide P. Suar. *t.* 3, in St. Thom. *c.* 72, *ar.* 8, in fin.

(25) Varillas, sopra, *t.* 2, *l.* 28; Bern. *t.* 4, *s.* 16, *c.* 11; Joves Istoria della Rel. *t.* 2, *p.* 84; Dizion. Port.

85.—James VI., King of Scotland, and the son of Queen Mary, took little heed of his mother's advice or example, for, after Elizabeth's death, being then King of Scotland, he succeeded her, and took the title of James I., King of Great Britain, and the year after his coronation, which took place in 1603, he ordered, under pain of death, that all Catholic Priests should quit the kingdom. In the year 1606 he brought out that famous declaration that the King of England was independent of the Roman Church, called the Oath of Supremacy. He died in 1625, the fifty-ninth year of his age, and the twenty-second of his English reign. He was the first King who governed the three kingdoms of England, Ireland and Scotland, but he lived and died a heretic, while his mother lived forty-two years in almost continual sorrow and persecution, but died the death of the just. This unhappy Monarch was succeeded by his son, Charles I., born in the year 1600, and like his father, the Sovereign of three kingdoms; he followed his father's errors in religion, and sent succours to the Calvinists in France, to enable them to retain Rochelle, then in their possession. He was unfortunate; for both the Scotch and English Parliamentarians took up arms against him, and after several battles he lost the kingdom. He took refuge with the Scotch, but they delivered him up to the English, and they, at Cromwell's instigation, who was then aiming at sovereign power, condemned him to be beheaded, and he died on the scaffold on the 30th of July, 1648, the twenty-fifth of his reign and forty-eighth of his age.

86.—He was succeeded by his son, Charles II., born in 1630; at his father's death he went to Scotland, and was proclaimed King of that country and of England and Ireland likewise. Cromwell, who then governed the kingdom, under title of Protector of England, took the field against him, and put his forces to flight, so that Charles had to make his escape in disguise, first to France and afterwards to Cologne and Holland. He was recalled after Cromwell's death, which took place in 1658, and was crowned King of England in 1661, and died in 1685, at the age of sixty-five. He was succeeded by his second brother, James II., born in 1633. James was proclaimed King on the day of his brother's death, the 16th of February, 1685, and was soon after proclaimed King of Scotland, though he openly declared himself a Roman

Catholic, and forsook the communion of the English Church. Ardently attached to the Faith, he promulgated, in 1687, an Edict of Toleration, granting to the Catholics the free exercise of Religion, but this lost him his crown, for the English called in William, Prince of Orange, who, though James's son-in-law, took possession of the kingdom, and, in 1689, James had to fly to France. He soon after went over to Ireland, to keep possession of that kingdom at all events, but being again beaten he fled back again to France, and died in St. Germains, in 1701, the sixty-eighth year of his age. As this sovereign did not hesitate to sacrifice his temporal kingdom for the Faith, we have every reason to believe that he received an eternal crown from the Almighty. James II. left one son, James III., who died in the Catholic Faith in Rome.

§ III.

THE ERRORS OF CALVIN.

87.–Calvin adopts the errors of Luther, 88.–Calvin's errors regarding the Scriptures. 89.–The Trinity. 90.–Jesus Christ. 91.–The Divine Law 92.–Justification. 93.–Good Works and Free Will. 94.–That God predestines man to sin and to hell, and Faith alone in Jesus Christ is sufficient for salvation. 95.–The Sacraments, and especially Baptism. 96.–Penance. 97.–The Eucharist and the Mass. 98.–He denies Purgatory and Indulgences; other errors.

87.—Calvin adopted almost all the principal errors of Luther, who adopted almost all the errors of the ancient heretics, as we shall hereafterwards show in the refutation of Luther and Calvin. Prateolus (1) reckons two hundred and seven heretical doctrines, promulgated by Calvin, and another author (2) makes the number amount to fourteen hundred. At present I will only speak of the principal errors of Calvin, and will give in the last part of the work a particular treatise to refute them.

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(1) Prateol. Hær. 13.

(2) Francisc. Forvandes. in Theomach. Calv.

88.—As regards the Holy Scriptures, Calvin, in his book against the Council of Trent (3), says the Church has no right to interpret and judge of the true sense of the Scriptures. Second—He refuses to receive the Canon of the Scriptures as settled by the Council. Third—He denies the authority of the Vulgate. Fourth—He denies the Canonicity of the books of Ecclesiasticus, Wisdom, Tobias, Judith, and the Maccabees, and totally rejects Apostolical Traditions (4).

89.—Regarding the Persons of the Trinity, he does not like the words Consubstantial, Hypostasis, or even Trinity. "I wish," he says, "all these words were buried in oblivion, and we had this Faith alone, that the Father, Son, and Holy Ghost, are one God" (5). The Church, however, has inserted in the Office of the Breviary the Athanasian Creed, in which it is positively laid down that the Father, and the Son, and the Holy Ghost, are not only one God, but also three distinct Persons; for otherwise one might fall into the errors of Sabellius, who said that these were but simple words, and that in the Trinity there is but one Divine Nature, and one Person, and on that account the Holy Fathers made use of the words Hypostatic and Consubstantial to explain both the distinction and the equality of the Divine Persons. Second—It is a foolish thing, he says, to believe in the continual actual generation of the Son from the Eternal Father (6); but this doctrine is not only the general one among Theologians (7), but is proved by the Scriptures: "Thou art my Son, this day have I begotten thee" (Ps. ii, 7). St. Augustin, explaining this text, says: "This day, that is, from all eternity, and in every continuous instant, he begets me according to my Divine Nature, as his Word and his Natural Son."

90.—Speaking of Jesus Christ, he says that he was the mediator of mankind with his Eternal Father before he became man, and before Adam sinned (8). "Not alone," he says in one of his letters, "did Christ discharge the office of a mediator after the fall of Adam, but as the Eternal Word of God." This is a manifest error, for it was when Christ took flesh in the womb of the

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(3) Calvin. Antid. ad Synod. Trident. ad Sess. IV.

(4) Calvin. in Antid. loc. cit.

(5) Calvin. Instit. *l.* 1, *c.* 13, *sec.*

(6) Calvin. vide loc. cit.

(7) Calvin. Epist. ad Stancarum.

(8) Calvin, Instit. *l.* 2, *c.* 16.

Virgin Mary that he became the mediator of reconciliation between God and man; as the Apostle says, "for there is one God, and one mediator of God and man, the *man* Christ Jesus" (I. Timothy, ii. 5). He also blasphemously taught, that when Christ descended into hell (and he understands it as the hell of the damned), that he suffered the pains of the damned, and this was the great price he offered to his Eternal Father for our redemption. Cardinal Gotti says (9), that, like Nestorius, he recognized two Persons in Christ (10).

91.—Concerning the Divine law, and the sins of mankind (11), he says it is impossible for us to observe the law imposed on us by God, and that original concupiscence, or that vicious leaning to sin which exists in us, though we do not consent to it, is still sinful, since such desires arise from the wickedness which reigns in us; that there are no venial sins, but that all are mortal; that every work which even the just man performs is sinful; that good works have no merit with God, and that to say the contrary is pride, and proceeds from a wish to depreciate grace (12).

92.—Concerning justification, he says that it does not consist in the infusion of sanctifying grace, but in the imposition of the justice of Christ, which reconciles the sinner with God. The sinner, he says in another place, puts on the justice of Christ by Faith, and clothed in that, appears before God not as a sinner, but as one of the just, so that the sinner, though continuing a sinner still, is justified by being clothed with—masked as it were—the justice of Christ, and appears just by that means (13). He also says, that man, in a state of sin, is not justified by contrition, but by Faith alone, believing in the promises and in the merits of Jesus Christ (14). This was the doctrine of the French Calvinists in their celebrated profession of faith: "We believe that we are made participators of this justification by Faith alone, and this so happens because the promises of life offered to us in Christ are applied to our use." He likewise said, that those who are justified should believe with a certainty of Faith that they are in a state of grace, and that this certainty should be understood not only of perseverance, but even of eternal salvation; so that one should consider himself as one of the elect, as St. Paul was by the special revelation he received from God (15). He likewise said, that Faith and justification belong to the elect alone, and that once in possession of them, they cannot be lost, and if any one thinks he lost them, he never had them. The Synod of Dort, however (16), opposed this doctrine, when it decided that in particular instances one may lose the Divine grace. We should not at all be surprised at this disagreement in the same sect, for as the heresiarchs separate from the Church, they cannot blame their disciples for separating from them; as Tertullian says, when each follows his own will, the Valentinians have the same right to their own opinion as Valentine himself (17).

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(9) Gotti, Vera Chiesa, *t.* 1, *c.* 8, *sec.* 1, *n.* 9.

(10) Calvin. Inst. *l.* 1, *c.* 13, *sec.* 9, *n.* 23, 24.

(11) Calv. *l.* 3, *c.* 3, *sec.* 10.

(12) Idem *l.* 3, *c.* 14, *sec.* 4.

(13) Idem. *l.* 3, *c.* 11, *sec.* 15, 16.

(14) Idem, *l.* 3, *c.* 11, *sec.* 3.

93.—He uttered horrible blasphemies when speaking of human actions as meritorious to salvation, or otherwise. The first is, that man has no free will, and that this word, free will, is but a name without the substance (18). The first man alone, he said, had free will, but he and all his posterity lost it through sin; hence, anything that man does, he does through necessity, for God has so willed it, and it is God himself moves him to do it, which movement man cannot resist. But then, it may be said, when man acts without free will, and through necessity, both when he does what is good, as well as when he does what is evil, how can he have merit or demerit? Calvin again blasphemously answers this, and says, that to acquire merit, or deserve punishment, it is enough that man should act spontaneously, without being driven to it by others, though all the while he acts without liberty and through necessity. But if God moves the will of man even to commit sin, then God is the author of sin? "No," says Calvin, "because the author of sin is he alone who commits it, not he who commands or moves the sinner to commit it." He does not blush, then, to give utterance to a third blasphemy, that every sin is committed by the Divine authority and will; and those, he says, who assert that God merely permits sins, but does not wish them, or instigate them, oppose the Scriptures.

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(15) Calv. Inst. *l.* 3, *c.* 2, *sec.* 16, & seq.

(16) Idem, *l.* 3, *c.* 2, *sec.* 11, 12.

(17) Tertull. de Script. Hærat. *c.* 42.

(18) Calv. Inst. *l.* 2, *c.* 2.

"They feign that he permits those things, which the Scripture pronounces are done not only by his permission, but of which he is the author" (19). He bases this falsehood on that text of David (20): "Whatsoever the Lord pleased he both done in heaven and on the earth" (Psalms, cxxxiv, 6); but he appears to forget what the Psalmist says in another place: "Thou art not a God that willest iniquity" (Psalms, v, 5). If God, I ask, moves man to commit sin, how can he avoid it? Calvin not being able to get out of this difficulty, says, that carnal men, as we are, we cannot understand it (21).

94.—It is a necessary consequence of this doctrine, that the sinner who is lost, is lost by Divine ordinance, and even this horrible blasphemy did not affright Calvin; monstrous as it is, he agrees to it, and concludes that God, knowing beforehand the salvation or reprobation of each person, as he has decreed it, that some men are predestined to eternal torment by the Almighty, solely by his will, and not by their evil actions (22). Such, reader, is the fine theology of these new Reformers of the Church, Luther and Calvin, who make the Almighty a tyrant, a deceiver, unjust and wicked—a tyrant, because he creates men for the purpose of tormenting them for all eternity; a deceiver, because he imposes on them a law which they never can, by any means in their power, observe; unjust, since he condemns men to eternal punishment, while, at the same time, they are not at liberty to avoid sin, but constrained to commit it; and wicked, for he himself first causes a man to sin, and then punishes him for it. Finally, they make God distribute his rewards unjustly, since he gives his grace and heaven to the wicked, merely because they have Faith; that they are justified, though they should not even be sorry for their sins. Calvin says that this is the benefit of the death of Christ; but I answer him thus: If, according to his system, a man may be saved, then good works are no longer necessary, and Christ died to destroy every precept both of the old and new law, and to give freedom and confidence to Christians to do whatever they like, and to commit even the most enormous sins, since it is enough to secure their salvation without any co-operation on their part; that they should merely believe firmly that God does not impute to them their sins, but wishes to save them through the merits of Christ, though they do everything in their power to gain hell. This certain faith in our salvation, which he calls *confidence*, God, he says, gives to the elect alone.

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(19) Calv. *l.* 2, *c.* 3.

(20) Calvin, de Prædest. Dei, æterna.

(21) Calv. Inst. *l.* 3, *c.* 23.

(22) Calv. ibid.

95.—Speaking of the Sacraments, he says, that they have effect on the elect alone, so that those who are not predestined to eternal happiness, though they may be in a state of grace, receive not the effect of the Sacrament. He also says that the words of the ministers of the Sacraments are not consecrating, but only declaratory, intended alone to make us understand the Divine promises (23), and hence he infers, that the Sacraments have not the power of conferring grace, but only of exciting our faith, like the preaching of the Divine Word (24), and he ridicules our Theological term, *ex opere operato*, for explaining the power of the Sacraments, as an invention of ignorant Monks; but in this, he only shows his own ignorance, as he understands by *opus operatum*, the good work of the ministers of the Sacraments (25). We, Catholics, understand, by *opus operatum*, not the act of the minister himself, so much as the power which the Almighty gives to the Sacraments (if not hindered by sin), of operating in the soul; that which the Sacrament signifies as Baptism, to wash; Penance, to forgive; the Eucharist, to nourish. He denies that there is any difference between the Sacraments of the Old and the New Law (26); but St. Paul says that the former were but weak and needy elements (Gal. iv, 9), and a shadow of things to come (Collos. ii, 17). He ridicules the Sacramental character, which is impressed by Baptism, Confirmation, and Orders (27), and Christ, he says, only instituted three Sacraments—Baptism, the Supper, and Ordination; the first two he positively asserts to be Sacraments, and the third he admits. "The imposition of hands," he says, "which is performed in true and lawful Ordinations, I grant to be a Sacrament;" but he totally rejects the Sacraments of Confirmation, Penance, Extreme Unction, and Matrimony (28). Though he admits Baptism as a Sacrament, he denies that it is necessary for salvation (29), because children, he says, snatched off by death, though they are not baptized, are saved, for they are members of the Church when they are born, for all children of Christians, he says, being born in the alliance of the New Law (30), are all born in grace (31), and he teaches that laymen and women cannot baptize a child even in danger of death (an error most dangerous to the salvation of these poor innocents), because, though they die without baptism, they are saved (32). Finally, he teaches that the Baptism of John the Baptist was of the same efficacy as the Baptism instituted by Jesus Christ (33).

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(23) Calvin. Instit. *l.* 4, *c.* 14, *s.* 4.
(24) Idem, *l.* 4, *c.* 14, *s.* 11.
(25) Idem, *l.* 4, *c.* 14, *s.* 26.
(26) Idem, *l.* 4, *c.* 14, *s.* 23.
(27) Calvin, Instit. in Antid. Conc. Trid. ad Can. 9, Sess. 7.
(28) Idem, *l.* 4, *c.* 19, *s.* 19, 20.

96.—He not alone denies that Penance is a Sacrament, but he teaches many errors concerning it; for the sins committed after Baptism, he says, are remitted by the remembrance of Baptism, and do not require the Sacrament of Penance (34); that the absolution of the Confessor has no power to remit sins, but is merely an abstraction of the remission God grants us, by the promise made to Christians; that the confession of sins is not of Divine right, but only ordained by Innocent III., in the Council of Lateran; and that it is not necessary to make satisfaction for our sins, because God is not to be pleased with our works, and such satisfaction would be to derogate from that atonement made by Christ for our sins.

97.—Regarding the Sacrament of the Eucharist, against which all his malice is directed, as we see in his book, "De Cæna Domini," he says, that Transubstantion, as believed by Catholics, is nothing but a mere invention, and that the Eucharist ought not to be preserved or adored, because it is a Sacrament only while it is used, and that the essence of this Sacrament is eating by Faith (35). He denies (and this is the error he most furiously defends) the Real Presence of Jesus Christ in the Eucharist. The words of consecration: "This is my body, and this is my blood," are to be taken, he says, not in reality, as we believe them, but figuratively, and that they do not mean the conversion of the bread and wine into the body and blood of Christ, but that the bread and wine in the Sacrament are merely figures of the body and blood of our Lord (36), and that in the communion, we receive the life and substance of Jesus Christ, but not his proper flesh and blood; then he says, "we do and do not receive Jesus Christ," proving that he did not believe in, or admit, the Real Presence in the Eucharist (37). Nothing, he says, can be more reprehensible than dividing the Supper—in other words, giving communion under one kind. When such is their doctrine, we ought surely be surprised to see the Calvinists in their famous Synod of Charenton, in 1631, deciding that the Lutherans, who they knew believed in the Real Presence, should be admitted to their communion, because, as they asserted, both believed in the fundamental articles (38). Daille denies (39) that there is anything in this Decree contrary to piety or to the honour of God; but we may ask the Calvinists: Is not idolatry contrary to the honour of God? and are not the Lutherans idolaters, when they adore as God, mere bread? Calvin denies, also, that the Mass is a Sacrifice instituted by Jesus Christ for the living and the dead (40), and it is, he says, injurious to the Sacrifice of the Cross to say so, and that private Masses are in direct opposition to the institution of Christ.

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(29) Idem, *c.* 19, *s.* 31.
(30) Idem, *l.* 4, *c.* 15, *s.* 20.
(31) Bossuet Variat. *t.* 3, *l.* 14, *n.* 37.
(32) Calvin, *l.* 4, *c.* 15, *s.* 20 & seq.
(33) Idem, *l.* 3, *c.* 15, *s.* 3 & 4.
(34) Vide loc. cit.
(35) Calvin, loc. cit. de Cæna Dom.

98.—Calvin, likewise, denies Purgatory (41), the value of Indulgences (42), the Intercession of Saints, and the Veneration of Images (43); and St. Peter, he says, enjoyed among the Apostles merely a supremacy of honour, but not of jurisdiction (44), and then he rejects the primacy of St. Peter and the Pope (45). The Church and General Councils, he says, are not infallible in the definition of articles of Faith, or the interpretation of the Scriptures. He entirely renounces Ecclesiastical Laws, and the rites appertaining to discipline (46), such rites, as he alleges, being pernicious and impious, and he rejects the Fast of Lent (47), and the Celibacy of the Clergy (48); vows to fast or to go on a pilgrimage, and the religious vows, he says, are superstitious (49). Usury, he says, may be permitted, for there is no text of Scripture prohibiting it. Noel Alexander and Cardinal Gotti (50) enumerate many other errors of his, and in a word, he preached and wrote so many blasphemies, that it was not without reason, at his death, that he cursed his life, his studies, and his writings, and called on the devil to take him, as we read above (*N.* 70) (51).

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(36) Calvin. Instit. *l.* 4, *c.* 17, *s.* 32.
(37) Idem, loc. cit. *s.* 33, 34.
(38) Calvin. *l.* 4, *c.* 17, *s.* 46—48.
(39) Dallæus Apol. Eccl. Reform, *p.* 43.
(40) Calvin. Instit. *l.* 4, *c.* 18.
(41) Idem, *l.* 3, *c.* 5, *s.* 6, 10.
(42) Calvin. Inst. Idem *l.* 3, *c.* 5, *s.* 2.
(43) Idem *l.* 3, *c.* 20.
(44) Idem I. *c.* II.
(45) Idem *l.* 4, *c.* 6.
(46) Idem *l.* 4, *c.* 9.
(47) Idem *l.* 4, *c.* 20.
(48) Idem *l.* 4, *c.* 12, *s.* 19 & 20.

§ IV.

THE DIFFERENT SECTS OF CALVINISTS.

99.–The Sects into which Calvinism was divided. 100.–The Puritans. 101.–The Independents and Presbyterians. 102.–The difference between these Sects. 103.–The Quakers and Tremblers. 104.–The Anglo-Calvinists. 105.–The Piscatorians. 106.–The Arminians and Gomarists.

99.—The sect of Calvin was soon divided into numerous other sects—in fact, we may say that from every sect a thousand others sprung, and that is the case, especially in England, where you can scarcely find the members of the same family believing the same thing. We shall speak of the principal sects described by Noel Alexander and Cardinal Gotti (1). These are the Reformed, who are found in France, in the Palatinate, in Switzerland, and Flanders, and these, in general, follow the doctrine of Calvin to the letter. In England and Scotland they are called Puritans, and, besides, we find among his followers, others called Independents, Presbyterians, Anglo-Calvinists, Piscatorians, Arminians, and Gomorists.

100.—The most rigid of all the Calvinists are the Puritans, who hate all who do not follow their own way of thinking, but abhor the Catholics especially, and do not even like to pray in the churches consecrated by them. They rejected Episcopacy—

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(49) Ibid, *s.* 23.

(50) Idem, *l.* 4, *c.* 13, *s.* 6.

(51) Calvin Respons. de Usur. inter Epist. *p.* 223; Nat. Alex. *t.* 19, *art.* 13, *s.* 2; Gotti, *t.* 2, *c.* 3, *s.* 5.

(1) Nat. Alex. *t.* 19, *art.* 13, *sec.* 3; Gotti, Ver. Rel. *c.* 312, *sec.* 1, 2.

the rites, and ceremonies, and Liturgy, both of the Catholic and Anglican Churches, not even keeping the Lord's Prayer. They are as exact in the observance of the Sunday as the Jews are of the Sabbath. They are no friends to royalty, and it was through their means that Charles I. was brought to the block (as we have seen above, *N.* 85), in 1649.

101.—The Independents and Presbyterians believe much the same as the Puritans, but their system of church government is different. When Oliver Cromwell became Protector of England (*N.* 86), he was an Independent. They believe just what they like, and recognize no superior as invested with the power of teaching them. According to them, that supreme power resides in each sect which they would not allow to the Councils of the Universal Church. They allow no one to preach who does not follow their doctrine. They celebrated the "Supper" on Sundays; but they do not admit to the "Supper," nor to Baptism, only those of their own sect. They celebrated the Supper, with their hats on, without Catechism, sermon, or singing; and they were the progenitors of all the other sects that overran England, as the Anabaptists, the Antinomians (who rejected all law, *N.* 35), disciples of John Agricola, and the Anti-Scripturists, who totally rejected the Scriptures, boasting that they had the spirit of the Prophets and Apostles.

102.—The Presbyterians are a powerful body in the British islands. They separated themselves from the Independents. Their Churches are formed into classes; the classes are subject to Provincial Synods; and these to a National Synod, whose decisions must be obeyed, as if almost of Divine authority. They are called Presbyterians, because they adopt a form of Church government by lay elders, and they say that Bishops have no more authority than Presbyters. Their Elders are generally men of years, unless in the case of some specially gifted young person; the name is derived from the Greek word, *Presbuteroi,* which means our Elders.

103.—There are also Quakers, or, as they were sometimes called, Tremblers, who considered themselves perfect in this life. They imagined they were frequently moved by the Spirit to such a pitch, that they trembled all over, not being able to endure the abundance of the Divine light they enjoyed. They reject not only all Ecclesiastical, but even civil ceremonies, for they never uncover for any one. They say no prayers in their meeting-houses; they even look on prayer as useless, for they are justified by their own justice itself. They did believe, though it is supposed they hold those opinions no longer, that Jesus Christ despaired on the cross, and that he had other human defects. They held erroneous opinions even on the first dogmas of Faith, not believing in the Trinity, or the second coming of Christ, or in hell or heaven after this life; many of these opinions, which were held by the first Quakers, are now changed or modified, and it is difficult at present to know exactly what their creed is. Their founder was an Englishman, John Fox, a tailor. There is another sect, called Ranters, who believe that nothing is vile or unlawful which nature desires. Another sect was called Levellers, enemies of all political order; they wished that all men should dress exactly alike, and that no one should be honoured more than another, and they frequently had to be punished for seditious conduct by the magistrates.

104.—The Anglo-Calvinists are different from the Puritans, Independents, and Presbyterians, both in Church discipline and doctrine. Unlike all these sects, they have preserved the Episcopal Order, not alone as distinct from other offices, but as superior by Divine right; they retain a sort of form of consecration for Bishops; they ordain Priests, and confirm those who have received Baptism, and show some honour to the Sign of the Cross, which their cognate sects reject totally. Besides Bishops, there are Chancellors, Archdeacons, Deans, and Rectors of Parishes; they have preserved the Cathedrals, and have Canons and Prebends, who say morning and evening prayers, and the surplice is used as a vestment. They recognize both the orders of Priesthood and Deaconship. The King, according to the laws of Henry and Elizabeth, is head of the Church, and the fountain of all ecclesiastical authority. The Sovereign, they say, has the power of making new laws, and establishing new rites, with consent of the Metropolitan and Convocation; and his royal tribunal decides all judgments brought before it. He can, with his Council, decide on matters of Faith, publish ordinances and censures. Such are the powers granted to the Sovereign, in the work entitled, "The Policy of the Church of England," published in London, in the year 1683.

105.—The Piscatorians were so called, from John Piscator, a Professor of Theology, and Pastor, at Herborne, a proud and vain man. He differed in several points with the Calvinists. He divided the justification of Christ into active and passive; the active he acquired by the holiness of his life—the passive, by his sufferings; the active justification was profitable to himself alone—the passive to us, and it is by this we are justified. It is, on the contrary, our doctrine, that Christ, by his labours and sufferings, gained merit both for himself and us; as the Apostle says: "He humbled himself, being made obedient unto death... ....For which God exalted him, &c." (Philip. ii, 8, 9). Hence God exalted him, both for the sanctity of his life, and for his passion. He, likewise, taught that the breaking of the bread in the "Supper" was essential; and the academy of Marpurg embraced this opinion, but the other Calvinists did not. The Mosaic Law, he said, should be observed, as far as the judicial precepts go. He differed almost entirely with Calvin, regarding Predestination, the Atonement, Penance, and other points, and composed a new Catechism. He likewise published a new version of the Bible, filled with a thousand errors. Both himself and his doctrines were unanimously condemned by the Reformers.

106.—Two other Calvinistic sects had their origin in Holland, the Arminians and Gomarists. Arminius or Harmensen, and Gomar, were Professors of Theology in the University of Leyden. In 1619, Arminius published a Remonstrance, and, on that account, his followers were called Remonstrants. In this writing, or Catechism, which in several articles comes near to the Catholic doctrine, he rejects eight errors of Calvin. The first error he attacks is, that God gives to the predestined alone, faith, justification, and glory; God, he says, wishes the salvation of all men, and gives all sufficient means of salvation, if they wish to avail themselves of them. He rejects the second error, that God, by an absolute decree, has destined many to hell before he created them; he says, that such reprobation is because of the sins they commit, and die without repenting of. Of the third error, that Christ has redeemed the elect alone, he says that no one is excluded from the fruit of Redemption, if he is disposed to receive it as he ought. The fourth error he reproves, is that no one can resist grace; this, he says, is false, for man by malice can, if he likes, reject it. The fifth error is, that he who has once received grace cannot again lose it; but he teaches that in this life we may both lose the grace received, and recover it again by repentance. Gomar (2), on the other hand, though a Professor in the same University, adopted all the dogmas of Calvin, and opposed Arminius and his Remonstrants with the greatest violence, and his disciples were called Anti-Remonstrants, and they accused the Arminians of Pelagianism. The dispute, at length, became so violent, that the States-General convoked a Synod, at Dort, to terminate it, and invited deputies from England, Scotland, Geneva, and other kingdoms. The Synod was held; but as almost all the deputies who attended were Calvinists, or differed but slightly from the Calvinistic doctrines, the Arminians were condemned, and the Gomarists got the upper hand. The States' Chancellor, Barneveldt, and Hugo Grotius, took the part of Arminius, for which Barneveldt perished on the scaffold, and Grotius was condemned to perpetual imprisonment, but was saved by a stratagem of his wife, who obtained leave to send him a chest of books, to amuse him in his solitude; after a time, the chest was sent back, and, instead of the books, Grotius was concealed in it, and he thus escaped (3).

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(2) Nat. Alex. *t.* 19, *c.* 3, *art.* 11, *sec.* 13, *n.* 6.

(3) Nat. Alex. loc. cit.; Gotti, Ver. Rel. *c.* 12, *sec.* 2, *n.* 40; Dizion. Port. alla parola Grozio.

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